THE

GRAND IMPOSTVRE

THE (now) CHVR CH OF ROME:

Manifested in this one Article of the new Romane Creede, viz:

The Holy, Catholike, and Apostolike Romane Church, Mother and Mistresse of all other Churches, without which there is no Saluation.

Proued to be a New, False, Sacrilegious, Scandalous, Schismaticall, Hereticall, and Blasphemous Article (respectively) and euerie way Damnable.

The Last Chapter containeth a Determination of the whole Question, concerning the Separation of Protestants from the present Church of Rome: whereby may be discerned whither Side is to be accounted Schismaticall, or may more justly pleaded to SOVLES SALVATION.

By the B. of Couentrie & Lichfield.



LONDON,

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and in carbandan justines i tent in tall and miner * ..



THE HIGH

And Mighty PRINCE, CHARLES

By the Grace of God, King of Great Britaine, France, and Ireland, Defender of the FAITH, &cc.



Our Maiesty may bee pleased (most gratious Soueraigne) to call to minde the Dedicatory Preface of Saint Luke, by him prefixed before the Gospell of Christ, and directed to a Lay-

Magistrate, in these words; * I thought good to . Luke 1.2. write vnto thee, most excellent Theophilus. Where, the name THEOPHILVS, fignifying a Lo-

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uer of God, manifesteth the interest that every Dewom Christian, as well Laick as Ecclefiastick, bath in the Gospell of Christ, to reade, and enioy the comfort therof, as the foundation of his Faith, and divine Charter of his Saluation. And the Attri-I'TO wariso bute of * Most Excellent, being ascribed to Temporall Gouernors, pointeth out his Magistra-& Act. 24.3. cie; to note the Obligation, that bindeth every Christian Gouernor to professe the same Gospel; and, according to his power, to promote and protect it. As soone therefore as I thought to finde a Parallell to this so honourable an Example, no-one appeared in this age of Christianity either more Worthie, for religious Deuotion, of the name of THEOPILYS; or, for Protecting the Gospell of Christ, more deseruing the Attribute of Most Excellent, than

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Act. 23.26.

For I could not conceive where to finde a more faithfull Professor among (Isay, not onely Princes, but) even Persons Christians, than Him, who, in atime of lealouzie and greatest extremity, resolved torefigne bis dearest Choice, bis inheritance of a Regall Scepter, yea and life it selfe, rather than to in thrall his precious Soule to Romish Superstition. And as for the protection of the same Golpell of Baths to none can this be more proper than to Him; solo

your Sacred Maiesty.

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who (not to question the fiirst beginning thereof) most instly possesseth the Royall Title of DEFEN-DER OF THE FAITH. Now bauing said thus much of this Right, I beseech your Maiestie gratiously to vouchsafe a briefe, yet cleare Representation thereof.

The Same (* THE FAITH) So called by the Gal. 3.23. Apostle, is taken by way of Excellencie, to fignifie onely that Profession of Christianity, which containeth all things Necessary to Saluation; even as he calleth it * The Gospell of Faith. And this * 1 Cor. 9.18.. Faith, which is called but * One, Saint Iude in his & 23. Catholike Epistle will have knowne to be onely *Ephes.4.5. that, which was (when he writ) but * Once de- *[A' az] S. livered vnto the Saints. Which one particle Inde ver. 3. (Once) must necessarily condemne every divers After-Faith for euer. For Saint Paul, against all other Gospels, Besides that, which then had been . Gal. 1.8,9. Preached, is peremptory, pronouncing Euery one, (be he Man, or Angel,) that should suggest or teachit, Anathema and Accurled. To which Apo-Stolicall Censure Antient Fathers, against the Heretikes of their times, have All subscribed; according to that Comment, made by one of them pon the Annunciare same words of the Apostle, thus; To deliuer any quid, &c. thing among Christians, BESIDEs that which Lirinens.

was

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Bulla Pij Quarti.

* Iofh.g.

was once received, neither was, nor is lawfull, noryeteuer wil be. This one speculation may be as good as athousand, to discerne which kinde of Professors, at this day, may most properly be said to professe The Faith. The (now) Church of Rome bath composed a new Romane Creed & Faith, confisting, by exact disquisition, of moe thantwenty Articles; each one of which is prescribed to be beeleeued ropon Necessity of Saluation. Among which are mentioned Transubstantiation, Worship of mages, Indulgences, of the like; not with standing they be as newly-old as were the Gibeonites pretences of torne-shooes, and mouldy-bread, by which they feined themselucs to have come from farre. For Some of these doctrines were not Delivered untill fine or fixe bundred, and some not till more than a Thousand yeeres after that Once-prescribed Time of the holy Apostles, as divers Doctors of the same Church are ready to confesse, from point to point. And although Some few of Them bad obtained an opinion of Probability in the daies of antiquity; yet can it not be shewed that any one of them had stamped on it the opinion of Necessity of Beleefe, vpon losse of Saluation. Which is a Characteras proper to the Gospell of Christ, as was to Cxfar's coyne the Image of Cafar. Wherfore, every

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new Article of Faith (by S. Pauls Anathema) being no better than a new Herefie, although the Romish Opposites dart against our Professors (as they did in the Councel of Trent) their many Anathema's and Curses, yet stand we secure, knowing that as the * Serpent of Aaron deuoured the Exod. 7. Serpents of the Magitians in Egypt; even so That one Anathema of S. Paul must needs codemne all the Anathema's which they denounce in Defence of That, which is not The Faithonce delivered to the Saints, in the dayes of the Apostles.

But because, as the first mooneable Sphere aboue turneth by it's rapture all the inferior Orbes daily about the world; so one Romish Article, to wit, The Catholike, ROMANE, Mother, and Mistresse Church, without which there is no Saluation, carrieth and maketh current, by the violence thereof, all other Romish Articles, albeit otherwise neuer so New, False, Idolatrous, or Pernicious: and for that this One is found by Experience to bee, in that Profession, their strongest Enchantment; This this ARTICLE therefore have I selected to be the Subiect of this Treatife. Provuing her Addition of the word (ROMANE) to the CATHOLIKE or Vniuerfall CHVRCH, to be (by many confessed Propositions) the Depravation of that our Christian Article :

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Article in the Apostles Creed, viz. THE CA. THOLIKE CHURCH: Her pretence of an Vniuersall Motherhood, to all Catholike Churches, to be a manifest Derogation to diverse ancient Churches (among others, the Church of Britaine) which are confessed to have bene, before that ever Rome had so much as any face, or name of a Church: and her Challenge of Vniuerfall Mistrisship and Dominion thorow-out all Christendome to bee, in effect, a blasphemous Condemnation of most godly Generall Councels, Churches, and Bishops of Primitive ages (divers whereof are by name Registred for Saints and Martyrs in the Calendar of the, now, Church of Rome it [elfe:) who, as is Confessed, have consented Some to impose Lawes vpon the Romane Church, Some to contemne her Excommunications, and All to have, denyed absolute Subicction unto Her, even in the times of her purest Integrity.

And because all Temporall Estates at this day are included in the same Romish Article of Vniuer-sall Dominion, therefore both Regall Supremacie ouer Ecclesiastiques is in this Treatise defended, by the confessed Examples of the first and best Christian Emperours; and also the Civill Subjection of the Clergie onto Them is instified,

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by the Confessed Obedience performed by the first and best Popes of the same Times.

After this Survey thus taken of the Churches Christian, in the Primitive ages, followeth a Contemplation of the State of Christendome, as it is atthis present: wherein appeareth a world of Chri-Stian Churches of remote Nations, reduced to thele Generall appellations, to wit, Grecians, Assyrians, Æthiopians, Ægyptians, Armenians, Russians, with divers other particular Churches, for Time as ancient, for Faith as fundamentall, for Succession as Continuall, and for the Profession thereof (because daily suffering grieuous prefsures and afflictions for the name of Christ) as much, or rather, in that respect, more constant than the Romanists have bene for many ages: All which (not with standing the Romane Article of The Catholike Romane Church, without which there is no Saluation) stand as opposite to the Church of Rome; contemning her Excommunications, and abhorring Subjection vnto her, as they ever did. A perfect Argument of the Falfity, Nullity, and Impiety of that Romish Arricle, which wee now impugne.

In the last place is presented the Separation of all Protestant Churches from the Church of Rome,

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Rome, proouing from the Testimonies of diverse Romish Writers, the Beginning thereof to have bene Iust, and the Continuance Necessary. Nor can they say, that their Arguments, for defence of that Romane Article (although most specious) are not answered; which berein are iustly retorted vpon them. As to call for the Names of any Protestants before LVTHER; whose names they them selues could relate in Martyring of them: As to Challenge those to baue broken their Vow, in Departing from that Church (namely, a superstitious Vow) which they did, to preserue their Christian Vow in Baptisme, which requireth finceritie in the Faith. As to obiect Schisme, ropon that Article of Necessary Subiection to the Romane Sea; by which she her selfe (dividing her selfe from all Christian Churches in the world, and all others from her selfe) is prooued to be, of all other, the most Schismaticall: As to impute vnto vs the guilt of Damning all our fore-Fathers, by reason of that her former Article, whereby are necessarily Damned most of the Christian Fathers, Confessors, and Martyrs of Primitiue Times; besides the Iunumerable professed Christians of Remote Nations (as hath bene faid) year and many Thousands moe, who, though otherwise Romish, yet do not believe all her Tridentine faith; (Not

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(Not to speake of insinite numbers of PROTE-STANTS farre more sincerely Professed in the Christian Faiththan They:) Finally, as to assume a Privilege to her Romane See of not-Erringsalbeit that Church is prooved to be, of all Others, most subject to Errour: and her Seate, which is Rome, to be the onely Citie prophessed off by the Spirit of God, in Scripture, (accordingly as her owne lesuites, from the testimonies of Antiquity, and the light of Gods word acknowledge, themselves bound to believe, and professe) is to become the Seate of Antichrist.

The Manifestation of all which Points (Most Renoumed Soueraigne) I do subiect to your gratious
Patronage, not in any spirit of Malignancie, to make
the Schissne and breach, which is now betweene
Rome and Vs, bigger; which lintend to perswade
against thorrow-out this Treatise, by reueiling and
removuing the onely Bar and Partition-wall, which
is her Doctrine of Necessary Beliese of the (now)
Tridentine Creed, and Article of Necessary
Subiection to the Romane See; the onely Hinderance of a free Generall Councell. An Impiety
and Perniciousnesse, which was the very Cordolium of the most Iudicious of Kings, your Maiesties
late Father, and our Soueraigne Lord and King

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I AMES, of ever blessed and surviving Memorie: in whose heart God had first imprinted that Blessed Motto of Christ, BEATI PACIFICI, before it was stamped in his Coine; being ever desirous to keepe Civill Vnion, Commerce, and Contracts with Them with whom naythelesse (the Case so standing) * He beld it Impossible to have any Spirituals Reconciliation.

* Epist. ad Front. Du-

Thus not doubting but that the Father's religious heart dwelleth in the Sonnes brest, I pray God foll to protect your Maiestie, in the Defence of that The Faith, whereby your Throne may be established woon earth, and your Soule euerlastingly blessed in heaven.

Your Maiesties most Humble Subiect, and Chaplaine,

THO. COVEN. & LICHT.



ALL ROMISH PRIESTS, WHETHER

Iesuites or Others, of the English Seminaries where-soeuer; Mercy, Truth, and Peace in Christ



S some of weake and queazie stomackes abhorre to receive any VV holsome Potion, because the very name of Physick is loathsome vnto them; so might I doubt that this Salutation, wishing you

Mercie, Truth, and Peace in Christ (whereby I doe in uite you to the Reading of this ensewing Treatise) may be rejected by you, because the Title therof may seeme odious vnto you: but that I have Considered, that I write not vnto your Laicks, men commonly of weake Apprehension, and voide of the Insusion of so much as necessary knowledge of Christianity; but vnto your selues, called to the Order of Priest-hood, and professed Aduocates for defence of the Romane Church, [quà Romane Church, [quà Romane Church] and some to heare Some of you inveighing against me, and say-

" ing; This is a bold Assumption, or rather an impudent and impious Presumption of this Heretike, so to charge cour Romane Church with an Imposture, in this Arch-" Article of her Romane Faith: which Church all the " world knoweth to be (as the Fathers of the Councell of cc Trent not long since defined) for birth and breeding the Mother and for Direction and Dominion the Mistreffe of all other Churches Christian. Neuerthelesse dares this cc busie Vndertaker attempt to persmade vs, that the Church co of Rome is Schismatically and her Article, concerning the cc. Vniner fality of the same Church, Imposterous : neuer considering that ancient and Catholike Theoreme, Hee "hath not God for his Father, who hath not the cc Church for his Mother. How then can this Per [wader " make good his Affertion?

I were certainely Witlesse, if, after I had professed fo much, I should not expect fuch broad language from Some of you, which I have formerly received: Andas faithlesse should I be both to God and you, if endeuouring (as I am Commanded) To have compassion of some,

Salude V.23. pulling themout of the fire; I should not patiently suffer words of difgust and disaffection from you, which I oughtwillingly to fuffer for you, and your pirituall good. Or elfe, if because some are fierce (I had almost faid furious) in oppugning the Truth, I should therefore bee more remisse to defend it : especially seeing that (which was the faying of an Antient and holy * Pope) Qui alterum ab errore non reuocat, Seipsum errare demonfrat. Neither yet can I conceiue how you can iustly decline the Reading of this Tractate, by reason of a sowerfold Obligation that lyeth vpon you. The first is that diuine Direction, giuen especially to iudicious Profes

1. Theff. 5.21. fors, To trie all things, and retaine that which is good, that is to fay, True. For if Truth were not good, no Goodneffe could

* Lea.

could be True. Next is the Bond of your Profession, who will be thought to be the onely Catholikes, that is the Professors of the Catholike Faith, and possessors of that Fold of Christ, which in the Apostles Creed is called the CATHOLIKE CHURCH; the defence of which (truly called) Catholike Church, without which there no Salvation, is the Subject of this whole Treatife. Wherein you may finde that your Romane Church (qua Romane) is excluded from the Prerogative of The Catholike Mother Church, as by the Iudgement of the Catholike Church it selfe, so also by the same Catholike Theoreme, which you fo Commonly obiect and glorie in, viz. H: HATH NOT GOD FOR HIS FATHER, WHO HATH NOT THE CHYRCH FORHIS MOTHER; according to the plaine and euident Sence of that Cathelike * Father, who was the first Author thereof. A Third Obligation ariseth from your owne Practise, who See Chap. 9. are so vrgent, vehement, and (in a fort) violent in defen- Treatife. ding a Necessarie Vnion with the Romane Church, and in inueighing against our Separation from it, as against a deadly and damnable Schisme. Wherefore it were in you a perfidious Tergiuersation to heare (as hath beene . Epift. Departly * pointed at) your Answers refuted, and your dicatory. Objections retorted upon you; and not to make Triall whether you have beene able to stand vnto your Defence and Defiance, or no.

Lastly, in your asking Hovv this Assertion can be made good? your owne Interrogatorie exacteth of you a Diligence, to vnderstand the Answer to the same Ho vv? Whereunto (for this Present) I shall Answer but in a Generality, to wit; that I have endeuored to Infift, t. Concerning the Antecedents, vpon Grounds immoouable, fuch as are the Common Rules of Faith, and good Conscience; 2. Vpon Consequences vndeniable,

Cyprian.

fuch

fuch as are your owne Principles and Conclusions; 3. For Testification of both the former, vpon witnesses least partiall to vs-ward, fuch as are (for the most part) your owne Writers; and 4. Concerning the Credit which you may require, in alleaging your Authors, vpon fuch an oculata fides, as whereunto you will take no Exception: and although some of them may happen to bee vrged Indicio errante, yet fure I am, anima reluctante not One. But What needs more Prefacing? These and the like Questions, which may appertaine to the Article in hand, may bee more particularly satisfied in the Discourse it selfe: which I shall defire you to accept with the same Right-hand of Christian Affection, wherewith it is offered vnto you: and that if Any shall addresse an Answer thereunto, that then he judge andcensure it vpon the same Caution and Condition, wherewith it is written and tendred vnto him; euen as (for his Sayings, or Gain-Sayings) he will answer God at the day of Judgement. Fare-you well.

Yours, Still a Debter unto you

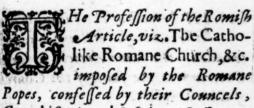
in Christ Iesus,

THO. COVEN. & LICHE.

A SVMMARIE OF THE

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1V. Protestants hold not any greater Innisibility, or rather Obscuritie
of the Church Catholike, than that

mbich the Romanists themselves are forced to confesse. Sect. c.

V.Thesis. All Particular Churches are not to be forsaken for enery unsoundnesse, either in manners, worship, or dollrine. Sect. 6.

VI. Thesis. Some unsound Churches are necessarily to bee anoided, and inst Causes why. Sect. 7.

VII. No uninst Excommunication out of a true Church can preindice the Saluation of the Excommunicate. Sect. 8.

The second Part is concerning Departure from the Church of Rome, comparing the Church of Rome with other Churches.

I. Thesis. The Church of Rome is as subject to error as any other Church Scett.9.

11. Thesis. The Church of Rome is more subject to Error then any other Church Christian. Sect. 10.

III. Theus. There is not in all Scripture any Prophecie of the fall of any Christian Church, but onely of the Church of Rome; from which it may sometime be necessary to depart. Sect. 11.

IV. Thesis. The Church of Rome hath long bene and still is the most Schismaticalt Church of all other Christian Churches, that carrie in them a Visible face of a Church. §.12. The third Part of this Determination,

testants from the Church of Rome, occasioned by M. Luther.

I. Thesis. Luther was uniustly Ex-

4 commu-

communicated out of the Romane Church. Sect. 15.

11. Thesis. Luther had necessary Cause to depart from the Church of Rome. Sect. 15.

111. Thesis. Luther and his Followers are farre more safe for their Soules state, in that Separation from the Church of Rome; and lesse Schismatikes than They, whom they for sooke. Sect. 16.

IV. The sis. The Romish Obiections, urged against the Separation of Luther, are notably frinolous. Sect. 17.

V. Thesis. Their first Oiection, in respect of Luthers former Vow to the Pope or Church of Rome, is vaine and idle. Sect. 18.

VI. Thesis. The second and most Popular Obiection against Luther (in his Opposition to the Romane Church) verging him to produc his Doctrine by immediate Succession, and by naming his Teachers before him; is as fond as the other. Sect. 19.

VII. Thesis: The Obiection, That all Changes of Doctrines have bene notorious in the Persons, and Places of their Beginnings, is false. Sect. 20.

VIII. Thefis. The last Obiection, Of Cotinuall and personall Succession in all ages, is frustrate. Sect. 21.

The fourth and last Part of this Determination concerneth the state of the Churches of Protestants, after the daies of Luther; and their more inst Cause of continuing this Separation from the Church of Rome. Sect. 22.

I. Thesis. Protestants are Generally Excommunicated by the Church of Rome. Sect. 22.

I I. Thesis. Protestants are uninstly Excommunicated. Sect. 24.

III. The sis. In the Continuance of this Separation Papilts are rather Schismatikes than Protestants; and consequently in the Here sie of the Donatists. Sect. 25.

IV. Thesis. In the Continuance of this Separation, the Union of the Protestants with the Catholike Church is both more true, and more Vniuersall that is the Vnion of the Romanists. §. 26

V. Thesis. The Protestants granting it possible for some to be saued within the Church of Rome; and the Papists denying that any can be saued, in the Churches of the Protestants; is but a Sophisticall proofe, that there is more safety in the Romane Church. Sect. 27

VI. Your common Objection (what is then become of the soules of our fore-Fathers?) more instifict the Protestants Separation from Papists, than it can the Separation of Papists fron Protestants. Sect. 28.

VII. The Protestants, at this day, stand more Instisable in their Separation from Rome, than did either the ancient Primitive Churches in her Excommunicating of Them, or jet Luther and his Followers in their Departure from Her. Sect. 29.



THE GRAND

IMPOSTVRE

Of the (now) Church of Rome, Manifested in this ARTICLE of the (new) Romane Creed,

The Catholike Romane Church, &c.
Without which there is no
SALVATION.



Hat this is the fundamentall ARTI-CLE of your Romane Church (as it is called Romane) We cannot bee better enformed than by the Bishops of Rome, Heads of the same Church: than by the Bodie thereof, which is the Church of Rome it selfe, in her Councell of Trent: together with the Confirmation of the same by

Pope Pius the IV: than by your publike Catechisme, ratified by the like authority: Lastly, than by her principall Doctors and Divines, in their most appropuled and privileged Books, written upon this Argument of THE CATHOLIKE CHURCH. All which you may read in their owne expresse words.

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CHAP. I.

The expresse Profession of the (now) Church of Rome, concerning this her Article, vz. The Catholike Romane Church, &c. without Subjection whereunto there is no Saluation, is absolutely and peremptorily proclaimed by the Authority of the Popes.

SECT. I.

T wil be a good Decorum, that in this case we begin to consult with the Heads of your Church, the Popes of Rome themselves. Gregory the VII. in the yeere 1073 decreed thus: 4The Church of Rome (saith he) was founded only by God, and the

dicitur vniuerfalis Pope thereof is rightly field, The oninerfall Bishop: insomuch, que sub se coinct that whosever consenteth not with the Church of Rome cannot be a Catholike. After him in the yeere 1 192. Pope Innocet the 3. distinguishing of the Word Catholike or Vninerfall, decreed as followeth; b If the Church (faith he) be called Catholike, as a copany confisting of al Christian Churches, so the Church of Rome is not to be termed The Catholike Church, but a part therof: but take the word, Catholike, as God is called universall Lord, because al things are under his dominio so we say that the Church of Rome only hath al other Churches univerfally subject untoit. So he. More than an hundred yeeres after him, Boniface the 8. would needs be heard, not speake, but roare & thunder, by peremptory decree, in this tenor, viz. We declare, define, & pronounce, that it is Necessary for enery one that is to be saved to be e Subeste Roma- Subject to the Pope of Rome. Thus much for the testimonies of no Pontifici omni the Popes.

humana creatura desinimus, de pronunciamus omnino esse de necessirate salutis. — Datum Laterani Anno Pontificatus nostri ociamo. Extran. Cap. vnam Sanstam. de maior. & obed. col. 213.

The

a Romana Ecclefia à folo Deo fundata, &c. Lib.2. Epift. 55. Apud Bimium Tom. 3. Conc.pag. 1196. b Dicitur vniaerfalis Ecclefia, qua de vniuersis conflat Ecclefijs, que Græco vocabulo Catholica nominatur, & fectidum hanc acceptionem vocabuli, Ecclefia Romana non est vniuertalis Ecclesia, sed pars universalis Ecclesia prima fc.& przcipua,velut caput in corpore, quoniam in ca plenitudo potestatis existit .- Et Ecclefia illa vna, Ecclesias vniuer. fas, & fecundum hanc nominis rationem Romana tantum Ecclesia vniuerfalis nuncupatur, quoniam ipfa íola fingularis prinilegio dig nitatis cateris elt prælata : ficut & Deus Vaiuerfalis Dominus appellatur, --- quoniam vniuerla lub eius domino contineneur. Innocent. Papa 3. apud Bzo.

abad fa ander

The indgement of the late Romane Church.

SECT. 2.

CInce those times, the Church of Rome her felfe, in her Conncell of Trent, and by the Bull of Pope Pins the IV. fet forth for the Confirmation of the same Councell, in the yeere 1556. did impose vpon her Professors a new CREED, consisting of more than twentie * Articles of the now Romane they would am Faith; which shee hath prescribed vnto you, and all other Ecclesiasticall persons, of what denomination or Title soeuer, to side credo & aff be professed under the tenor and forme of an Oath; to wit.d N. doe firmely beleeve, sweare, and professe, that the Catholike Apollolicam Roand Apostolique Romane Church is the Mother and Mistresse of all Churches: and I doe vome, promise, and sweare true obe- clesiarum matrem dience to the Pope of Rome the Vicar of Christ, Successour of S. Peter, &c. And this I hold to be the true Catholike Faith, Pomifici B. Peter which who sener beleeneth not, cannot bee saued. So your new Christi Vicario Creed.

The now Romane Catechisme.

Ponthis ground was founded that, which you call the Bulla Pi Queri Romane Catechisme, and published by the authoritie of professionis fidei. the same Pope Pius, and his Councell of Trent, whereby yours, as well as other Catechumenists, are instructed to believe, that eEcclesia Catho The Catholike Church is One, both because of one Faith, & al- casechis so for that it is subject to one insusable Governour, which is Christ, ic sum 10.11.00 and to one visible Head, the Pope. So your Catechisme.

The indgement of Romane Doctors, of fingular Note.

SECT. 4.

IN the last place we are to consult with your publicke Readers in Schooles, where, by the testimonies of Three, you may judge of the faith of the rest; especially these being as

* If they were exactly examined d Ego N. firma veram obedientiram & Catholiextra quam nemo faluns effe

Dat. Rome, Anno. Romain hum Ar-

Romania, Paste

tal Ecciebas

f Ecclefia Romana,non vt eft par ticularis diœcesis seu Episcopatus, sed vt comprehétes in Christum, sub obedientia Episcopi Romani, hæc eft Eccle. fia Catholica. Swarez. Ief. prip. virt. Theol.difp. 5. Sect , 6. mum , 2. 6 lib.1.com, Ang. fecta errores, c. 12. g Catholica fide tenendum eft, hane certă ac individuam congregationem,quæ Romana fidem profitetur, & cum Rom. Pontifice veram Christi Ec-

fully accomplished with all furniture of learning as any other. The first thus. f The Church of Rome is the vninerfall Catholike Church, not as it is a particular Bishopprick, but as it comdicomnes creden- prehendeth all Beleeners under the subjection of the Bishop of Rome. And againe; & Weemust (faith he) hold it as a point of our Catholike Faith, that this individuall Congregation, which professeth the Romane Faith, and is united to the Pope of Rome. is the true Catholike Church; which I prove first by the Apofles (reed, &c. The Second thus; h We define (faith he) the Church to be a Companie of men obedient to the Bishop of Rome, for the time being: and we affirme the Church of Rome to be alone the Catholike and Apostolike Church. The Third and last, thus, I None doth communicate (faith be) with the Catholike Church, except he subject himselfe unto the Pope; yea, although otherwise he professe the Catholike Faith: For vnion with the Head is a note of the Church. So standeth the now Arconjunca effecte ticle of your Romane Faith.

elefiam Catholicam. Probatur, primo ex Symbolo Apostolorum constat teneri nos ad credendum veram Christi Ecclesiam Catholicam; quod autem fatis non sit eam consule & vniuerse credese, sed oportet de terminate & in individuo, &c. Idem. ibid.disp. 9. Sect. 9. num. 13. h Ecclesia veram afferimus este coetum corum hominam, qui Rom. Pontifici pro tempore existenti parent. Greg. de Valent. Analy f.l.6.cap.1. Dico solam Romanam Ecclesiam esse Catholicam & Apostolicam. Ibidem. & desuceps, lib.6.cap.10. & 12. i Nullus cum Ecclesia communicat, qui non subest Pontsici, licer alioqui fidem Catholicam profiteatur. Bellar. de

Eccles.milis. 1.3.c.5. Vnio enim cum Capite est nota Ecclesia, Id. de notis Eccl. lib. 4.cap. 10.

* Quanquam res Ecclefiæ fole. ant Catholica vocari,vt conftat cx modo loquen-di Augustini,Paciani, Cyrilli, & ex communi víu; ficut & quilibet fidelis vocatur Catholicus, vel ex professione fidei, vel quià est pars fiz. Ergomultò magis quauis

particularis Ec-

clesia; sic etiam

Romana. Paulò

pitur pro vuiuer-

Foure remarkeable Points, more distinctly to be observed in your former Romane Profession, concerning the Article of The Catholike Romane Church.

SECT. 5.

Irst, observe that the word [ROMANE] is not added on-I ly for distinction-sake, to discerne it from other Churches, which, in respect of the Catholike doctrine of Faith professed Catholica Eccle- in them, have equally had that Addition, as to bee called the Catholike Corimbian, or the Catholike Ephesian, the Catholike Thessalonian, or (as we now) the Catholike English Church; because so it could be no more Catholike, than ofurra. Atvt acci. ther particular Churches, as your * Iesuite confesseth; and con-

fali Ecclefia, que Pontifici Romano, ranquam vniuerfali Chriffi Vicario obedit, iure ac merito Catholica nomen fibi vendicat, Suarez. lefuita Defenfi. fidei aduerfus. Anglican. errores.lib. 1.cap. 12. num. 19.

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fequently there could be no matter of controversie. But now the word [ROMANE] is added to the Article of the Catholike Church by way of Transcendencie, and (as the same lesuite refolueth) supreamly comprehending all other Churches profesfing the Catholike faith, under the obedience of the Pope of Rome, as the uninerfall Vicar of Christ. So that this Article is become not onely one point of Controuersie, but indeede the chiefe Head of all the Controuerfies, which are between the faid Romane Church and all other Churches at this day.

Secondly, you conceive this Appropriation to be Divini Inris in a strict sence, ordained by Christ himselfe, and not onely by Ecclesiasticall Institution. Thirdly, vpon this pretended Ordinance, you exact from all other Churches Christian a Necesfitie of Vnion with your Church of Rome and the Bishop thereof, both in Faith & Subiection. Fourthly, this Necessity of Subiection you believe to be Absolute, as to exclude from hope of Saluation not onely all them that shall refuse to be subject to the Romane Primacie, but even all them also that * do not be- * See about, Sett. leeue euery soule of man to be ytterly Damned, that is not a lener. d. Subject thereunto.

The GENERALL CHALLENGE, against this your former Romane Profession; and the Summe of our contrarie Defence.

SECT. 6.

TF therefore wee may give credit vnto your now Romane Church, to your later Romane Bishops, to your Romane Councels, and Creed, to your selves and other sworne Profesfors of the same Romane faith; then must wee beleeve all the severall points, and (as it were) the Particles of this one Article, viz. The Catholike Romane Church, without subjection whereunte there is no faluation. Which notwithstanding wee hold and beleeue to be (respectively) False, Vnconscionable, Scandalous, Schismaticall, Hereticall, Blasphemous, and every way Damnable. And this we cofidently hope (God affifting vs) to proue from such your owne Grounds, and from so manifest Demonstrations, as that you shall fully perceive vs to plead not so much our owne Cause, as the Cause of the holy Apostles; of

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the renowned Martyrs, and Confessors of Christ; of the most Orthodoxe Christian Professors of the holy Faith, even in the Primitive Times; of other innumerable Churches of Christen. do ne Hill partakers of the Common Saluation; yea and of the Catholike and Vniner fall (hurch of Christ it felfe. Our proofes. for the maintaining of this Challenge, may be reduced vnto two heads. The first is the Consideration of the common Article of our Christian faith, to wit, The holy Catholike Church: The fecond from the flate of the Visible Church of Christ it felfe, as well Primitine as Successine.



CHAP. II.

The first Generall Foundation of our CHALLENGE is taken from the Article in the Apostles Creed, viz. The Catholike Church.

SECT. 1.



Elay the first ground of our Challenge vpon the Apostles Creed and Symbol, so called (you know) as being a Aforme of Faith composed by the Apostles: b accordingly as the ancient Fathers have commonly taught. Which the Schollers of Christ ought to get by hart, as a watch-

word in our Christian discipline, whereby the faithfull Profesmach deerroribus fors, as by a perfect Shibboleth, may be diftinguished from the Iewish and Hereticall. Which Christian Symbol although it be called the Apostles Creed, yet it is so termed, not because they were Deuisers, but onely Collectors thereof, by reducing the fundamentall Articles into one Briefe : euen as a polie is called his, that gathered & trimmed it; not that he created the flowers, but because he composed the bundle; and like as the writers of the Gospell were not Inventors and Dictators, but onely Pen-Tom. 3. diff. 1-qu. a men of the holy Ghoft, and Scribes of Christ (as the Fathers vie se estecte files.

a Apostoli Chriftianz fidei formulam componendam cenfiie . runt quam Symbolum appellarunt, Catechif. Trid part.1.ca.1.de Symbolo.

b Nameffe hoc Symbolum ab A postolis compositum affirmant communiter antiqui Ecclesia Pa. tres, nempe Clemens 1. Epift. 1. Irenæus l.r. c. 2. Tert.in præscript. Ambrof.epift.81. ad Syricifi. Ruffin. in exp. Symb. Hier. Epift, ad Pam.

Iohannis Hieros. ChryChom, 1 & 2, in Symb. Aug. Serm.125. & 180. de Temp. Leo Serm. 11.de paffione Domini. Et E. pift. 13.ad Pulchesiam. Greg. de Valent. Comm. theol. in 3, 2.D. Thom. puncto.5.

to speake.) Which the Euangelists themselves do sufficiently teach, by inscribing their worke, * The Gospell of lesus Christ. And accordingly all the Apostles, in receiving the doctrine of Saluation, are called * Disciples, not Doctors, or Masters, in re. * Manha 8.16.6 spect of Christ. So then, we have in this posse a briefe Collection of those flowers of fauing truth, which spring in the Paradife of God, the Gofpell of Iesus Christ.

That the Church hath no power to ordaine any new Article of faith.

SECT. 2.

TE onely can make an Article of faith, as necessarily be-I longing vnto the faluation of foules, who can create a foule; and after make a Gospell or Testament, to saue this foule; and then give vnto that foule the gift of faith, to beleeue this Gospell; and next institute a Sacrament, for confirmation of that faith; and in the end bestow saluation ypon the same faithfull beleeuer. This we should prooue from Scriptures, and from the constant judgement of the Fathers, if it were not a doctrine acknowledged in your owne c Schooles, c Thomas Waldensis lib. 2. doand professed by all Christians. I proceed to that which fol- aring sidei.cap.23 loweth.

> That the false Additions to the Greed are new Articles.

SECT.

Here are two kinds of additions vnto the Apostolicall & alij rede ne-Creed, the one is of Explication, the other is of Deprana-dam lam effe nopeareth by the addition of the words [ouoros,] Consubstan- Apostolis, &c. tiall, [filiog] which have bene fet downe in Declaratine Greg. de Valen. Creeds, composed by ancient Councels, for the clearer vaderflanding of the great mysterie of the Trinitie. In which case those additions may be truly called (as Lirinensis faith of the like) Non noua, sed noue dicta. But the Addition of Depranation of the sence of the Greed, in any essentiall and fundamen-

recte probat Ecclefiam non posse nouum Articulum proponere. Atque. etiam Canus lib.2. de locis cap. 7.& lib 4 cap 4. Et Al-fonfus à Caltro in fumma fua L. L. C. 8. tall part thereof, which is to be beleeved as necessary to faluation, must needs be a new Article; and enery such new Ar-

ticle, in true construction, a new Heresie,

Now what one Professor is there in the Romane Church, who whenfoeuer he repeateth that one Article of our Chriflian Creed. The Catholike Church, doth not understand thereby the Romane onely? And againe, what one is there among you, that hearing mention made of the Romane Catho. like Church, doth not take the addition of the word, Ro-M ANE, to be a Declaration and exposition of the faid Article. viz. The Catholike Church? As if Romane Church, and Catholike Church were vniuocall and convertible tearines, equally betokening one and the fame Univerfall Church.

That the Addition of the word, ROMANE, unto the Article of the Catholike Church, is no true Exposition and Declaration, but a notorious Alteration and depranation thereof; proued by diners Arguments.

> The first Argument, in respect of the Church Triumphant.

SECT. 4.

Hurch Catholike, or Universall, as it is prescribed in the Apostles Creed, is a comprehension of all the members of the mysticall bodie of Christ, which is his Church. Now in pommum funt your Councell of Trent, and the Bull of Pius then Pope, there alters militans voone called Triumphant in heaven, the other Militant here on Rom. part. icap. to earth. Accordingly S. Augustine; The whole Church of e Ecclesia, que to Christ (saith he) is here understood to be not onely that part est, non solum ex which is in pilorimage here upon earth; but that part also which which is in pilorimage here upon earth; but that part also which isin heanen. Which sence of this Article is grounded vpon divine foundation, where it is written, " Christ loved his lie, &c. Aug. En- Church, that he might prefent it to himselfe a glorious Church chirid, ad Laurent. without for or wrinckle. Where, by the word, CHVRCH, to understand onely the Church militant, was the herefie of the Pelagians,

catur,&c.Catechif. parte, que peregrinatur in terris, -fed etiam ex illa, quæ in cœsap.56. * Epbef. 1. 27.

Pelagians, who peruerting the meaning of this rext, concluded that the Church of Christ, here vpon earth, doth confit of f Quasi non fit them that are Perfect in this ftate of mortalitie: that is, of fuch, who in this mortall life are not tainted with finne. To whom terrarum clamat S. Augustine (as you know) replied, f As though (faith he) the ad Deum Dimitte Church of Christ throughout the world doth not pray and crie, Rra.] Verba Au[Forgine vs our sinnes.]

Therefore must this Text be vnderstood of the Triumphant some de vera Eccles.

[Forgine vs our sinnes.]

part of the Church, whether alone, as Saint Augustine (you know) and Saint Hierom & haue expounded it: or jointly with Roll intelligiturde the Militant, according to the interpretation of the profoundest Doctors in your Romane schooles, faying, that h The ronymo & Augu-Catholike Church is indeed without spot or wrinkle within the Militant part thereof, by grace; and in the part Triumphant by diff. I. Et vere, glorie. So vindoubted a truth it is, that the Article of Catholike Church, as it is prescribed in the Apostles Creed, doth comprize as well the Triumphant, as the Militant part thereof.

Chriffi Eccl. fia, que in toto orbe nobis debita no-Contr. 1.46.1.0 9. Ecclefia triumphante (tefte Hie-Stino) Sal. in Epif. ad Rom, Part. 2. nam in Eccefia militante nullum membrum eft, quod non inficiatur macula venialis peccati. Idem

in Eples, 5. locum citatum. p. 257. col. 1. h Ecclesia immaculata, hic per gratiam, in futuro per gloriam. Aquinas in Ephef. 5.

CHALLENGE.

Hat then which comprehendeth not as well the Triumphant as the Militant part of the Church, cannot be a Declaration of the Catholike Church, as it is contained in the Apostles Creed; because no one part can expresse the whole. But in the Romish Article, (viz. The Catholike Romane Church, without subjection whereunto there is no saluation) the word, ROM'ANE, veterly excludeth the part Triumphant. Therefore it cannot possibly be a Declaration or expofition of the word, Catholike, as it is understood in the Apofles Creed: except some of you shall be so blasphemous, as to Subject Saints, which are the members Triumphant, and Conquerors now in bliffe, to the members Militant and mortall here below; Saint Peter to your Pope; and heaven voto

Wherefore every Christian man, who doth as seriously stur die the Celestiall fpheare of the Saints in heaven, as others do

the Terrestrial globe of this corruptible earth, must call (in this your Article [The Catholike Romane Church) the word, ROMANE, a falle deprauation of the Article of our Apostolicall Creed. From the Triumphant part of the Catholike Church, we descend to the Militant.

The second Argument, to proone that the Addition of the word, Romane, cannot be any Declaration, but rather a Depravation of the Article in our Creed; in respect of the Church Militant.

SECT. 5.

Double confideration is to be had of the Catholike LA Church Militant, one in respect of her essentiall estate, as she is said to have being: the other in respect of her accidentall estate, as she is said to be outwardly Visible, be it in more or lesse degree of Visibilitie. In the first respect, when Protestants say that the Catholike Church doth essentially confift onely of persons regenerate in this life, and predestinate to life euerlasting; They do not (as they are by Some slandered to do) make two Churches, but one Church in a different habitude, relation, and confideration. For as Christ when he was on earth, although he commonly appeared enidently visible vnto men, yet sometimes he is said, after a sort, to haue vanished invisibly out of mens fights; not withflanding, in that his Innisibilitie was he still the same Christ; because viuall Visibilitie and Innisibilitie are but outward accidents : so Christ his myfficall bodie, which is his Church, being confidered in her Essentiallestate, is Innisible, and the object of Faith, and not of Sense.

According to which Consideration, we affirme this Article in the Apostles Creed, I believe the Catholike Church, to be more peculiarly understood. And this we prooue first by the nature of Faith it selfe, which (as the Apostle hath defined it Is the demonstration of things not seene. Next, by the whole tenor of the Apostles Creed, wherein the object of every Article of that Symbol (from beleese in God unto beleese of life everlasting) is unto us inuisible; and, so farre as it is beleeved,

* Hob.11,1.

is without compasse of Sense, as may be observed in the faith of * Thomas the Apostle; to whom albeit Christ said, Thomas, because thou hast seene mee, thou hast beleened, yet the sense of Thomas faw onely the Visible humanitie of Christ : but his faith, which was his foules fight, beheld Christs God-head. So i Congregatio fithat Thomas could no more properly be said to have beleeved tate praditi sunt. that which hee faw, than to have seene that which hee be- Casetam Card. in leeued.

Lastly, divine Scripture, in positive doctrine, doth manises ritum, que solos Electoscompledithus much; as namely (to omit many others) in that fpeech of tur. Ferus in come Christ to Saint Peter, Mat. 16.19. Vpon this Rocke will I build locum. Ecclesia my Church; and the gates of hell shall not prenaile against it. tematione sepa-Where the word, CHVRCH (by the judgement of Saint Au- rantur, vtB. Paulus ait, Quis nos sepagustine, and the accordance of your owne Doctors) doth fig- bit &c. Stellain nifie i Onely the number of Predestinate. And good reason, supra Petram. because the godlesse and gracelesse are so farre from being the Aug. Teste Salmers true members of the Church, against which the gates of hell different Times. shall not prenaile, that those Infernall gates stand continually k Sine dubio wide open, as being desirous, and iustly appointed to deuoure propter PrædeRithem.

The same may be said of the Church, as it is called the flocke & vt A ig. & Chry. of Christ, Iohn 10. My heepe heare my voice: where, by Sheepe, fost & omnes are onely ment The sanctified elect of God, as the teltimonies left, ade anxily of your owne & lesuites, the judgement of Saint Augustine, and granie c. 16. mi. 18. Saint Chrysoftome doe confirme. A third Scripture we finde, tia Tole: Ief.in enm Rom. 8.9. where the Apostle saith, Heethat hath not the spirit locum, & Bellarm. of Christ, the same is not his. Which sheweth, that none is c.10. truely a Christian, but as hee is regenerated by the Spirit of Christian habet Christ. And so your Divines, as well Iesuites as others, both an- potestesse flegma, cient and moderne haue determined, that I All that are not San- pituita, savies, salica, sanguis a-Elisted with the holy Spirit of Christ, although outwardly neuer bundans, & excre-So seeming members of the Catholike Church, yet are they no Christi; ista enim true and proper, but onely equiuocall and titularie members of viuentis hominis

neg; membra funt acque partes, & tamen non funt extra corpus humanum, sed ad superfluos humores referuntur, qui suo tempore voi maturi suerint cum stercoribus egeruntur. Coster. les. Apol. proparte 3 Enchirid. c. 12 5. Qui non p.631. Ich Turrecremata dicit, Impios, qui sunt in Eccessa, non esse membra corporis Christi mystici nista qui. noce : idque probat ex Alex Hal, Hugone, B Thom. item Petrus à Soto Melch. Canus & alij. Teste Bellor. de Eccles, milit 13.c.9.p.93 5. Hæreticum occultum non effe verè Christianum (aut verè membrum Christi) Pa ttes communiter docent, Athanaf ferm. 7.con. Arium, Cyprian. 14. Epift. 2 Tert. de pudicitia. Aug. de Gratia. Teffe Suar de trip. virt. theol. difb. 9. Sett. 1. mu. 24.

delium, qui charieum locum. Ecclefia secundum spi-Luc.6. Soli Boni biliter faluabutur. Tom 3.

cognouisset ante

Christs Church; like as spittle, slegme, and other excrementall humours are said to be in the body of a man, where of notwith stan-

ding they are no essentiall parts.

Omnes qui All this agreeth with the Doctrine of ancient Fathers, among fint in Beclefia Dei, &c. Ambr. J. I. whom Saint Ambrofe. m All that are in the Church (faith he) Spist.4.ad finem. n Mater. Carbol, fight for Christ; intimating, that the wicked fight against Christ. &c. Aug. de Gen. Likewise Saint Augustine. " The Catholike Church (saith he) ad literam cap. 2. is so called, because it is in enery part perfect. And againe. Oneo Pradestinati di- ly the Predestinate cannot be divided from this body. Whereunnidi ab Ecclesia to the about-cited testimonies of Hierome and Chrysostome nullo modo poffunt, Idem Tom, 10 doe consent. And in this Harmonie Clemens Alexandrinus will Serm.de Temp.181 be knowne to beare a part, calling the P Catholike Church Et in lib de Ciuit. Dei per totum,praa Catalogue of inst men, according to the purpose of God; and a cipue 46.20.c.8. Nunquam ab illo Congregation of the Predestinate. Of which Church of Christ, as Ecclesia seducetur his Sponse, S. Bernard arguing from the Apostle inferreth, as a thing 9 without doubt, that the Elect are the Church of Christ. & Electa.&c. Ex his manifeflu effe existimo, Laftly (left that we may feeme to neglect the judgement of the Fathers of the Romane Church, and the Bishops of Rome) vnam effe veram Ecclefiam eam, que verè est anti- Pope Gregorie, for his singular wisedome and deuotion called qua, in cuius Cata- The Great, obseruing a proportion betwixt Christ the Head, logum referuntur ij, qui funt iusti fe. and his Myficall Body, called the Catholike Church: 1 As cundum proposi- Christ (saith he) was coceined by the holy Ghost, so is his Church, tum -- Ecclefiam fola esse dicimus, which is his body, replenished with the same spirit: and addeth, quam eriam anti- that All the Elect are within the compasse of this Church, and quam & Catholicam involves fidei all Reprobates without it. The very same doctrine, for which - vnitatem Dei John Huffe was condemned in the Councell of Constance. So voluntate,per Dominum congregat that Augustine, Chrylostome, Ambrose, Bernard, yea and eos, qui iam funt Pope Gregorie himselse may seeme to have beene condemned ordinati, quosprædestinauit Deus, and burned with him. cum cos justos

Thus much be said in Thesi, to prooue that the Catholike mundiconstituuo Church (as it is considered in the essence thereof) is an inuisible

nem Clemens A. Obiect of Fasth, and not a visible Obiect of Sence.

li.7. fc.157 in fine. Isem. Electorum congregationem appello Eccle siam melius. &c Ib. fol. 147. q Ephes 1. [Qui prædestinauit nos in adoptionem filiorum per Christum Iesum.] — Nec dubium est, quin voce omnium Electorum ista
dicantur, & ipsi Ecclesia sint Bern. in Cant. Serm. 78. r Sicut Christus, qui est caput Ecclesia, de spiritu sando
conceptus est; sic eius Ecclesia, quæ est eius corpus, eodem spiritu repletur vt vinat. Greg. in Plal. 5. Panit. A gaine; Intra has mensuras sunt omnes Electi, extra has ownes Reprobi, etiamsi intra fidei limites ellevi-deantur. Idemlib. 28. Moral.cap. 9. Sanctam Ecclesiam de Sanctis in aternum permansuris struxit. Idem in Vnica eft Sanda Ecclesia vniuersalis, que eft Predestinatorum vniuersitas. Conc. Constant. Seff. 39. Art. I. ap. Surium.

CHALLENGE.

N Addition, which hath no other confideration of the Church, than as it is Visible, cannot be a Declaration of a Church, which is in the effence thereof confidered as Innifible. But the Addition of the word, ROMANE, is vied only in confideration of the Church, as it is Visible, that is, confifting of a number of perfons visibly knowne and discerned to professe the Christian Faith, and subied to a Vifible Romane Pope, as the visible and essentiall Head of the same Church. So as (to the multis solet vie the words of your Cardinall Bellarmine) If wicked and concedi, malos carnall Professors are not to be esteemed properly, but equinocal- non esse membra ly, and onely in name, the members of the Catholike Church, ter corporis to then must it follow (What? Heare, I befeech you, the Confection and secundam quid & quence of your Cardinall) that a micked Pope cannot be the aquinoce.—At Head of the Church. So he. But that all carnall Professors of fire ellequiture. the Catholike Faith are no effentiall members of the Catho-lum non effe Calike Church, mentioned in the Apostles Creed, you have heard fur Ecclesis. Belitalready produed by plaine places of Scriptures; by the ex. Eccles Milian. presse iudgement of ancient Fathers; by your owne Confession timum. S. Advions; by the nature of Faith, which beleeueth that which it feeth. not; yea, and by the tenure of the spoftles Greed, which teacheth vs to beleeue, with a divine Faith, onely Them to be infallibly the members of this Church, who (as it is in the Creed) can Beleene, according to the Article, to obtaine Remission of sinnes in this life, and after death Life enerlasting.

Whilest that therefore you doe discerne the Catholike Church by the eye, fo farre onely as it is visible, Subject to one visible Head the Pope, who may happen to be (as All of you. will confesse) as wicked and monstrous in his life, as any in the line of Caiphas; as desperate in his death as Iudas; and after as damned in hell, as that Glutton in the Gospel, who cried out, * I'am tormented in this flame : and feeing that the pro- *Luke 16.24. fession of the Church, as it is onely Visible, and an object of sence, can be no true Declaration or Exposition of an Article, fignifying the Church of Christ, as it is also (and that more principally) Innifible: it plainely appeareth from these Premi-

STATE SHOULD BE

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Rom Waldens.

& probatur. Bellar.l.3. de Ecclef.

milit.cap.6.initio. Ex Ecclefia ex-

cluduntur Cate-

tritione & voto

Baptilmi saluantur. Toles.lef.In-

in Excommuni. catione falli po-test, quia potest

influs convinci er falfos teftes,

falli. - & fic

municatus, non

municatus apud

fes, that your word ROMANE, depraueth the Article of the Apostles Creed, by incorporating the limbes of Sathan together with the vitall members of Christ, in that one mysticall body, which is his Catholike Church: and confequently, that you have forfeited your Head of the Romane Church, in every damned Pope, that hath at any time professed that Romane Chaire.

The third Argument, to proue that the Addition of the word, ROMANE, cannot be any Declaration of the Catholike. Church, mentioned in the Apostles Creed, is in respect of the visible parts of the same. and on a horal

SECT. 6.

a Qued in Eccle. fia non fint, do. Wo forts of persons there are within your Romane cent Carechismus Church, which you your felues denie to bee any visible members thereof: one is of them you call Catechumenifts, who(as it falleth out in the Conversion of Heathen and lewes) before they can be baptized, are exercised in learning the princhameni, quià no ciples and rudiments of Faith. The other are Excommunicates, participant Sacra- who by the publike censure of your Church happen to bee menta, Idem ibid. sep. 20. S.Ratione. vniustly Anathematized, and disjoyned from all Communion Tamen cum contherewith. Of the Catechumenists, who are instructed in the Catholike Faith, and bring forth the fruits of Repentance, and yet depart this life without Baptisme, you pronounce, saying, Struct Sacerd lib. 2. that a They are saued, albeit they are not in the Church. In like c.21.ame fine, & Bell.quo supra.c.3. manner haue you resolued concerning such kinde of Excomb Iudex Ecclefia municates, who may happen to be vniustly Excommunicated, faying, that b Because the Church cannot indge of things that are secret, it may happen that some are uniustly Excommunicated, and excluded out of the visible Church, and neverthelesse & fic potest Index received of God, and certainely saued. So you.

apud Ecclesia mi-We cannot but approue of both your Positions, as having litantem Excom-Instances in both: for in the number of Catechumenists is retamen eft Excomckoned that Christian Emperour Valentinian, a zealous Pro-

Triumphantem. Abulen Epis Defensor part. 2. cap. 32. p. 46. In soro exteriori & contentiolo multi sunt Excommunicati, quoad Deum, qui non sunt quoad Ecclesiam: & è contra, multi Excommunicati quoad Ecclesiam, qui non sunt quoad deum, quia Ecclesia non indicat de occultis. Cosmut Philiarch de offic, Sucerd, Tom. 1, lib. 3.c. 4 p. 89. feffor

feffor and Patrone of the Catholike Faith, who died vnexpe-Redly, before he was baptized: whose Exequies and funeralls notwithstanding Saint Ambrofe did folemnize, and in his Ser- e Sed audio vos mon did honour the memory of that renoumed Emperour, as dolere, quod non one who had beene (as the same Father speaketh) and accepit Sacramewith the spirit of God in his life-time, and now after his death cire mihi, quid alud in vobis est advanced unto joyes eternall.

Touching Excommunicates, we reade in the Gospell of the petitios - non habet igitur gra-*Blind man healed by Christ, and, by the malice of the Priests tiam, quam defiagainst Christ, Cast out of their Synagogue; whom neuerthe- derauit -cerlesse Christ did visit, and take into his grace, protection, and poposeit, qui Saluation. Tell vs now, if your Romane Church be that Catho- habuit Spiritum like Church, without which (as you beleeue) none can be faued, ter] quomodò how then it commeth to passe, that these two forts of Christi- non accepit graans are faued, albeit they be without the faid Romane Church? Ambrof de obien Your Icsuites doe answer, that d Such Excommunicates, al- Valon. Tom. 3 p. though they are not of the Communion, which maketh a man to visa ism fruitur though they are not of the Communion, which makes a green's be properly of the Visible Church, yet neuerthelesse they are sa- rob 19.

ued by their desire to be united with the Church. So they, which d Responded, Talemeste Beeleis full enough for your fuller conviction.

nisi voluntas,nisi tuum [Sande Pafia animo & defiderio, quod'fuff.

cit illi ad saluté non tamen esse corpore, siue externa communicatione, que proprie facit hominem esse de Ecclesia visibili, que est in terris. Bellar lib 3 de Eccles milis cap. 6.5. Resp. autemés cap. 3.5. Denig; Sic Toletu de Instruct. Sacerd 1.2.c. 21 ame sinem, & Greg Valentin 3. Tom. Disp. 1. q 2 punct. 5. Tom. 3.

CHALLENGE.

TF without the Romane Church some may bee a Qually faued apudomnes fir in Athen the Addition of the word Romane caonot be a De- Catholicam eam claration of The Catholike Church, without which there is no nulla est salus. Saluation. But the Romans Church is fuch, without which (as Greg Valem.quo you confesse) some may be actually saued. Ergo, the Addition 6.10. Jem. Bfl & of the word, ROM ANE, to the Catholike Church cannot bee illud in Ecclefiz a Declaration thereof. For a though All agree in this (as your gatius vel maxifelues confesse) that e Without the Catholike Church there is mum, quodno Saluation: yet haue you confessed two sorts of Christian patet salus, Que Professors, namely Excommunicates, and Carechumenists, to ratio est cur B. Petrus Ecclesiam bee actually faued, albeit no Members of your Romane cum Arca Noë Church.

e Cum hac ses Carbolica prateextra ipla nemini rectifime compa-rarit Analys, fidei AS libe cap. +

f Mihi non placet, satis effe votum & defiderium exifi alias abfolute quispiam manet extra Ecclefiam. Suarez Tract.de trip.wirt. Theol.di Sett.1.num.18. * 1 Pet.3.20. cam Noë, fic qui, extra Ecclefiam Christi.Cyprian.de Simplicitate Pra-Lavariom. Cap. 5.

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As for being Saned only by Defire, or Vowe of being in your fi dicacur ad falute (burch, it is but a wilde and extrausgant piece of learning, in the indgement of your owne f lesuite. But we will reason the flendi in Ecclefia, matter with you. Know you not that the Church Catholike is compared by Saint Peter to the * Arke of Noah ? that as all which were within that Arke were faued, all without it were drowned although they Defired neuer fo much to have been 9. de Ecclef. mila. admitted into the Arke:) fo it is in the Church Catholike : who focuer are effentiall members thereof cannot possibly pe-* Vequi extra Ar- rish : and contrarily, whosever is not a reall and vitall member. therein * cannot but perifh.

> The fourth Argument, to prove that the Addition of the word ROMANE, cannot be a Declaration of the Catholike Church, mentioned in the Apostles Creed; Inrefeet of the Dinine Authority of the Article.

SECT. 7.

TT hath alwaies beene the Profession of the Catholike I Church it felfe, not to esteeme any Doctrine an Article of - Lab as newer st Faith, which is not constituted, and (to speake with better Emphasis) Created by Dinine authority. This being a Truth vniuerfally confented vnto you (if you will make good the Addition of the word, ROMANE, to the Article of the Catholike (Church) are justly challengable, either to proue that the Romane Church (as it is the Romane Church) was constituted by divine Authority to be, rather than any other, transcendently THE Catholike Church; or else to confesse your Article of Romane Church, without which there is no Saluation, to be but new, and consequently a Doctrine rather of fancie than of Faith. The necessity of this Consequence was well foreseene of those your Popes, who were the first Authors and Patrons of this Article, and therefore have published in their writings and decrees, that * The Romane Church was by Dinine Author rity ordained to be the Catholike Church.

This Question dependeth vpon the reason of the Pope of Rome his fuccession to Saint Peter, to wit; whether it were allotted to the Bishop of Rome to succed Saint Peter, as Head

* See abone, Chap. 1.Seff.1.

of the Catholike Church, by the institution of Christ; or else by the fact of Saint Peter himselfe. For if it were by com- g Beller.1.2 de mand and appointment of Christ, then it must be allowed as a Pon. cap. 12.6 Divine Ordinance : but if it islued onely from the fact of Saint Azer. lef Moral. Peter, then (by your owne Confessions) it is no doctrine of hAn hac annexio Faith. This being the state of the Question, as it is propoun- principatus Petri ad sedem Romaded by gyour felues, hereunto we defire to receive your owne nam ita ficeius Resolutions. To this purpose when wee consult with your fittuta, an verd choiselt h Doctors, as namely Bellarmine, Suarez, Soto, Paln-Petrus ex Christi danus, Bannes, Augustinus Triumphus, Cordubensis, Arma-przecepto id egechanus Waldensis, and Others; they that speake more ingenu- fide cerum habeoully, doe freely grant, that the precented Pontificall Dignity mus. Swares de trip viradifi. 10. Romane, as it is Romane, is not from dinine authority, because S.3. num.9. onely from the fact of Peter. They that are more affectionate Opinio prima off to the Romane See, although they attribute it to the Inftitu- tum ex ivre hution of Christ, yet dare they not fay, that this is to be beleeved mano. Sic Soto, Paludanus, Arvponcertainty of Faith but onely as a matter Probable and machanus, & ali Coxiecturall.

Nay, if you shall have but a little patience, vntill we descend dubent. Bannes, to that point, you shall perceive, by the judgement of the Ca- ante Sotum tholike Church it selfe, in a generall Councell of primatine Waldensis dicties, tholike Church it selfe, in a generall Councell of primatine Waldensis dicties. Antiquity, that The Prerogatine, which the Church of Rome fed exfactor then had, was but from * Humane authority.

quidam. Tefte Samorte Petri contigiffe, vt Romanus Pontifex Pe-

confolium, Car

ing audinousses

nerfam filem fi

tha propose nomi mulodavesa

and minimalera

mosuccederet. Teste Azor, les. quo suprà, S. Alterum est. Vt Pontifex Rom qua Romanus, potius quam aliquis alius succederet, ex facto Petri ortum habuit. — Non est improbabile, Dominura instille Petrum Rome fedem figere. Bellar .quo sup. lis. g. * See belowe, 5.9.

CHALLENGE.

A N Addition, standing onely vpon Probability and Com-Liecture, cannot be infallibly a Declaration of an Article of Faith, founded vpon Dinine and Infallible anthority. But your Addition of the word, ROMANE, flandeth (as you confesse) upon probability and Coniecture onely. Ergo it cannot be an infallible Declaration of the Apoltolicall Article, The Catholike Church, without which there is no fulnation. And consequently, your word, ROMANE, added to the Christian Creed, thereby to make the Romane Church The Catholike

Church

Church, without which there is no faluation, must necessarily be iudged Antichristian.

The fift Argument, to prove, that the Addition of the word, Ro. MANE, cannot be a Declaration of the Article, The Catholike Church as it is Visible, in respect of the Time past, whereunto the word, CATHO-LIKE, bath relation, enen before Rome was founded a Church.

SECT. 8.

7 Ho knoweth non that your Addition of the word. ROMANE, with the Apostolical Article of The Catholike Church | is to infuse an opinion into the mindes of Christians, that Catholike and Romane are termes vniuocall and convertible; which is as much as to fay, that whenfoever there was a Romane Church, it was The Catholike Churche and whenfoeuer there was a Catholike Church, it was Romane. Scarce shall you finde any Romish Professor, especially among the vulgar, who have not this conceit of that Article of Christian Faith. Notwithstanding your more learned Doctors are not ignorant, that this Apollolicall Article, The circumscribitus, at Catholike Church, was published before that in Rome was nunc non alligata founded a Church : and that the Apostolicall Church it selse was Catholike, before the Arricle of the Catholike Church was proclaimed. Which name, CATHOLIKE, OF uninerfall was first attributed to the Church Christian, i To distinguishit (as you know) from the Synagogue of the Iewes, which was circumscribed and confined to one only nation; whereas the Church Catholike is not limited to any oneplace ; but is as broad in ficcession of place; as is the whole world.

Now concerning the Catholike Church, in the time of the uerfam fidem fir. Apostles, Card. Baronius (whose History you bonout as an beauenly Lampe, or torch) relieth you, that is The Greed of the fia proprio nomi Apostles (wherein is the Article of The Cathelike Church) was composed by them in the years of Christ X LIV, and that the Catholike Church was extant fornetime, before this Article was put into the tenor of the Creed. Which he demonfra-

ouldam. Tell .m. i Catholica.ie. vniuerfalis Ecclefia dicitur, inquo primum differi a Syang oga, quæ cettis locis, & populi limiubus vlli loco. Salmeron Tef. Prolog. in Comment . Epift . ad Rom.par.2.p. * Possiuinus apparat. Sest. 3. c. 35. k Hoc tempore gentibus oftio aperto, Apostoli Catholica fidei consulturi, Canones, quibus vnimarent, constituerunt, quos Eccle-Apostolicum appellare confueuit.

Baronius Anno

Chri.44.num.15.

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Paludants St-

machanes, or and

Brothing.

teth from the act of Saint Peter, who in the yeere of our Sauiour X X X I X is found 1 Visiting the Churches in Pontus, Galatia, Cappadocia, Asia, &c. That the same Apostle Saint Peter m Constituted the Church of Antioch in the same yeere, and clessas, &c. The
after that he had governed the See of Antioch senen yeeres, hee
four the yeere X LV translated his See from Antioch to Rome.

Your other Chronologer Genebrard yeeldeth unto us eleven in hame beene
yeeres, betweene the Composing of the Apostles Creed, and the tia, Cappadocia,
first soundation of the Church of Rome by the Apostle Saint is, & Bithynia, quas
Peter.

S. Petrus erexit.

We adde; that S. Paul, whom all the Romanists teach to m Dicimus Eccle-haue beene a Co-founder with Saint Peter of the Church of his Antiochenam Rome, had been before that time * A Persecuter of the Church Anno às ando Peter of Christ, as he himselse confesset; when Saint Steuen sufficient two instituta suisses, fered Martyrdome. But the Church of Christ, as it is called Annis eidem precatholike, comprehendeth (say o you) all times.

fancta Romanam

Ecclesiam erigens vna cum persona omne suum Pontificium ius in eam transsulit. Idem Anno 39. nam. 23.

n Apostoli post Ascensionem Symbolsteonstituerunt Genebrard. Chron. Anno D. 22, lib. 3.p. 370. Petrus primum

Romam venit, atque ibi se Pontificem gessit. Idem Anno 44. lib. 2. pag. 219. * 1 Cor. 15.9. & Philip. 3.6. o Ecclesia Catholica complectitur omniatempora & loca. Bellar. lib. 4. de notis Eccles cap. 7. \$. Quarta.

CHALLENGE.

The addition of a word, which betokeneth onely a part of Time, of the Churches being, cannot be a Declaration of the Church, which is called Catholike, in respect of the whole and vniuersall Time of the being of the Church: But the addition of the word, Roman Be, doth betoken but a part of Time of the being of the Church, namely after the first constitution of the Church of Christ Catholike. Ergo, It cannot be any true Explication of the Article properly called the Catholike Church, except you will exclude out of the Church of Christ (mithout which there is no saluation) S. Stephen the first Christian Martyr, and all other blessed primitive Martyrs and Confessors, who died the faithfull members of Christ, before the Church of Rome had received her first life or breath.

Wherefore the word, ROMANE, cannot be added to our Christian Creed, as a Declaration of that Article, The Catholike Church, without which there is no saluation, without into-lerable blasphemic against Apostles, Martyrs, and other Con-

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Facm . ! 126.39"

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fessors, and blessed Saints of God, under the persecution of Sant, afterwards Paul: who because they were before the Church of Rome(and consequently without it) must be judged by your Article to have beene at that time without the state of Grace. Of whom notwithstanding our Saujour Christ gaue testimonie by this voice from heaven, faying to Saul, in their behalfe, * Why persecutest thou Mee? So false and impious is your Addition of the word, ROMANE, to that Catholike Church mentioned in the Apostles Creed.

e the vectorial ex-* 15.9.4 . inchisqually

SALLES SECTIONS

is Aprilo Cours

ca à temporis

ad finem vique mundi perseue.

docet, Mat 16. Portæ inferi non

præualebunt ad.

uerlus eam: & Mat. 28. Ero vo-

Donec occurri-

perfedum. Greg.

q Refert non pa-

Nam fi folum ex

clefiaftico ratio

hæc succeffionis

rum hoc scire .-

de Valent.in 3. Thom.disp.v.q.1.
punct.7.§.16.
Tom. 3.

and Mind on

The fixt Argument, to proue, that the Addition of the word, Ro-MANE, cannot be a Declaration of that Article in the Apostles Creed; The Catholike Church; Inrespett of the Time to come.

SECT. 9.

p Dicitur quoque A Gaine, the word Catholike, or universall, mentioned in Ecclefia Catholithe Apostles Creed, as it comprehendeth (as you have vniuerlitate, nam faid) the Time past, so doth it (you know) implie P The time to come, untill the ends of the world, according to the prorabit, vt Scriptura mise of Christ, Mat. 28.20. Wherefore our next Question must be, whether the Church of Rome, which will needs be the Catholike Church, can infallibly professe a Prerogative of continuing the the same pretended Catholike biscum vsque ad confummationein Church, untill the ends of the world; and whether her owne feculi.& Ephel.4. principles doe not veterly confute this vsurpation?

It is a generall principle of your Doctors, aswell Issuites mus omnes in vni tate fidei in virum as others, that 9 If the succession in the gonernement of the Catholike Church were not allotted to the Bishop of Rome, by divine authority, then the same governement may bee transported from the same Bishop, and the Church of Rome may depart from the Faith, as well as other Churches, (and by name the Church of Constantinople) have done. This Consequence being so vniuersure humano Ecfally received and approved in your owne Schooles, our next endeauour will be to proue that it cannot appeare infallibly

cum Romanæ Dioeccesis Episcopatu coniunda fit, possit fieri -vt is, qui vniuerfalis Ecclesia pater eft, non idem sit Pomanz Dioccesis Episcopus, sed vel alterius dioccesis, ve cum Petrus Antiochiz sedebat. - Sin autem divino iure constitutum est, ve non alius praterquam Romanus Pontifiex sit Petri successor, non erit in Ec elefiz porestate id institutum mutare. - Exhac quastione pendet, - quomodò illud Beclefia Rom pri-Alegium intelligendum fit, cum dici folet recta & Apostolica fides, non posse à Romana Ecclefia deficero ficut jam detecit (exempli causa) ab Beclesia Constantinop Greg de Valent quo supra \$.38.

that

that the Church of Rome hath a Priviledge of continuing The "See above, Sect. 7 Catholike Church to the end of the world, by any divine autho- Turrecremata, & rity. This " hath bene briefly touched already, but here is the alif communiter fine dubitatione

place to handle it more at large.

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affirmant, ex Chri-Your Canus with fome Others (left they should bee com- fi Domini inffirmtione Romanum pelled to confesse, that the Church of Rome may possibly A- Episcopum conpostate in suture times) haue contended to defend, that 1/2 fitutum fuisse Pewas constituted the Catholike Church by the Institution of in cura vniuersalis Christ. Which if it were true, then would there appeare fonce Ecclefiz: - atis euidence thereof, either before, or else after the Ascension of dem habere prim-Christ. But Before the Ascention of Christ, faith your lesuite legium, ve fit pecu-Suarez) Nothing appeareth of any Such Ordinance, either in ledes, à qua fides Scripture, or from Tradition. And that which is commonly ficere. Valent. que ailedged, out of Egesippus, of Christ his appearance after his iam supra. Asque Ascension voto Peter, t Commanding him to fixe his seate at Valent adiungit. Rome untill his death (in the judgement of your lefuite Valen- 1 Quod ante aftianue) is of no force to prove that the Romane Church was to censiones Domitianue) continue Catholike. We draw nearer our marke. " There is no hilde hoc ordinacertaintie of faith (faith Bellarmine, with whom the lesuite uerit patet, tum quia nihil tale vel Suarez consenteth) that the Sea Apostolike is so fixed at Rome, ex Scripturis, vel as that it cannot be separated and removed from that Church; bemus,—tim because there is neither Scripture nor Tradition to prone this, quod Petrus fixit Nor these onely, but Sotus with divers other Schoole-men di- moin vna Ecclerectly and peremptorily confent, that " The Privilege, which fia, postmodum Rome doth challenge, is onely by the ordinance of Saint Peter, de Trip virt sheel. and therefore from humane authority. Yea, and Some yeeld diff 10 5.3.nu.10. not fo much as the Inflitution by S. Peter, but by the Church; tiner ad illam hiso farre, that y If the Church, in a Councell, should choose the floriam ex Ege fippe; licet Chri-

stus Dominus praceperit tunc Petrò, vi Roma maneret viá; ad mortem, inde tamèn no necessario sequi, pracepisse etiam eum vi Successor illius in cura Ecclesia viniueriali estet perpetud Rom. Potifex. Vales, quo supra col. 218. u Non vest omnino de 610 à Rom Potife viniueriali estet perpetud Rom. Potifex. Vales, quo supra col. 218. u Non vest omnino de 610 à Rom Potifex. vi Successor illius in cura Ecclesia vniueriali esset perpetud Rom. Potisex. Vales. quo supra. col. 218. u Non est omninò de side, à Rom. Ecclesia non posse separari Apostolicam sedem: Pater, quia nec Scriptura, nec Iraditio habet, ita sedem Apostolicam sixum Roma esse vi inde ausceri non posse. Beder. l. 4 de Pons. c. 4 S. At secundum. Isem Suarer, Jestude supra, Sest. 7. st. h. x Sotus, Cordubensis, & quidam Iuniores Theologismer ques Bannes, Aug Triumphus, & Waldens ante Soums, non Diumo Iure, ed ex sacto Petri, quò Rome ei vibire contigit, sactum esse dicunt, va Episcopus Rom. Petro succederes. Ann Ies. Mor. part. 2010 4.cap. 11. Er einsem senteneix videtur esse Paludanus, Armachanus, & quidam alij. Tesse Suar. de Pin. vin. alis. 4.cap. 11. Er einsem y — Quare si per possibile Trensens Archienscopus per Ecclesia contentation to S. 2. mom. 2. y — Quare si per possibile Trensens Archienscopus per Ecclesia contentation pro Preside & Capite eligereun ille propriè plus successors. Petri in Principatum nunquam perditurs. Petrospos Licer credendum sit Rom. Populincem sicut socum Petri, ità & principatum nunquam perditurs. Neccessaret sille Principatus in Beclesia exismis Rom. venis sedes Episcopalis desse et Card. Cusan. Consense successors des successors suc of the Church.

Arch-bishop

* See bereafter. Chap. s. Sect. 1.

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Soff-te

Arch-bishop of Treners, or of any other place, to be Head of the Church, he should be rather the Successor of Peter, than the Bi-Thop of Rome. Furthermore, we referue vnto it's due place your Confession, that " The Citie of Rome shall undoubtedly bee the Seate of Antichrift.

CHALLENGE

N Addition, which notifieth a Church that may possibly be translated else-whither, and depart from the Faith. cannot bee a Declaration of that Article, in our Christian Creed, which fignifieth a Church infallibly continuing in the Faith, to the end of the world. But the word, ROMANE, as it fignifieth the Romane Church) betokeneth a Church, which may possibly be Translated, and depart from the Faith. Ergo, it cannot be a Declaration of the Catholike Church, mentioned in the Apostles Creed. So then, to make the word, Ca. tholike, hereditarie to that Romane Church, which possibly may be as truly Antichristian, as Rome it selfe is sure to be by your owne Confessions) The Seate of Antichrist, doth plainly discouer an Article New, False, Antichristian, and Blasphemous.

The seventh Argument, to prove that the Addition of the word, ROMANE, to the Catholike Church, cannot be a Declaration of the Christian Faith, mentioned in the Apostles Creed; inrespect of any Present Time.

SECT. 10.

He Certainty, whatfoeuer it is, of your Article, The Catholike Romane Church, is built upon this foundation, that the Pope of Rome is the Catholike and Vninerfall Bishop " See about, Chap. of the Church of Christ, as the Popes themselues " have formerly defined. Now, because no structure can be more firme, than is the foundation vpon which it is built; wee make bold to demand, with what faith any of you can beleeve any Pope (what focuer (what soeuer he be that is elected) to be the True Pope, that is, (as you call him) The Catholike Bishop of Rome, without which the Church of Rome cannot be acknowledged The Catholike Church.

This Consequence Two of your Iesuites did truly discerne, a Sieut Ecclesa which made Them resolue thus? a As the visible Church hoc numero, it have thereof must needs be this visible Pope, who by the common concept thereof must needs be this visible Pope, who by the common concept the solution of Peter; or otherwise we could not know that this is a must Ecclesia contrue Councell, and justly confirmed by the Pope, &cc. But with what degree of Faith do you believe this? b With that Dicellia, cui ipsa remeture Pope, and not with any humane Faith, which is subject to be the successor.

This Consequence, a Sicut Eccless Christing the possible of the visible Church how numero, it is habere possible to be fide est, hunch hominem, qui contrue Councell, and justly confirmed by the Pope, &cc. But with the sui plate. Christ, we caput Eccless, cui ipsa remeture bedite, essentially with the same ought we to believe this Paul the IV. to be the Successor.

The visible There of the visible Church how numero, it is habere possible to be fide est, hunch hominem, qui contrue Councell, and justly confirmed by the Pope, &cc. But with the sui plate. Christ, we caput Eccless, cui ipsa remeture obedite, essentially we caput Eccless.

The visible Pope, who by the visible Head habere possible to be the caput; and habere possible to be fide est, hunch hominem, qui contrue Councell, and justly confirmed by the Pope, &cc. But with the sui plate and the suit with the suit plate and the suit with the suit plate and the

Behold a Issuiticall Faith! both grossy salfe, and also wic-concibium. Suar. kedly blasphemous: because, that there cannot be an Infalli-left. Suar. Jest. diff. 10. Sect. 5.

bilitie in the Election of any Pope, is manifest by two con-nu. 2.

fessed and vncontrollable Consequences, taken from two possible desects; the one in the Popes Ordination, the second in his sum, — eadem Election. First for his Ordination, your Councest of Florence desineth, contact the truth of enery Sacrament dependent fixed fixed your certainty of the Minister. But, do None can be sure by sacrament by fixed your certainty of Faith (saith Bellarmine) that any such received possibility substitute in tention of him that Ordaineth. And Vega more vehenalising of the receiving of any Sacrament, as it is certaine that that contained your substitute. Thus of the Popes Ordination.

Alphonsus à Castro is as bold with the Pope, about his nij PP.ad.Binium. Election. I Which, because it may not be Canonicall, me are not esse potest certito beleeue it (saith he) with a Catholike Faith: Whereof your rudine sides, se

a Sicut Ecclefia Christi visibilis eft de fide elt, hunc sensione acceptus netur obedire,effe verum Ecclefiæ stare non potest, hoc effe verum b Fides divina eff. qua credimus Iedere, &c. Conc. Florent. Decret. Euge.

percipere verum

cum Sacramentum fine intentione Ministri non consictur. Bellar. 1.3, de Iustif.cap. 8.5. Dicent. e Nemini potest ex side constare, se recepisse Sacramenti, esse que foi hoc na certum ex side, ac clarum est nos viuere. Vega de Justif. 1.9.cap. 17. f Quamuis credere tenemur ex side, verum Peni successorem esse supermum totins Ecclesia Pastorem, non tamen tenemur eadem side credere Leonem, ant Clementem esse verum Peni Successorem, quoniam non tenemur ex side Catholica credere corum quembbet rite & Canonice suisse electum. Alphonsu à Castro. lib. 1.de Hares. 29.

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phanum 6. & Serquæstione facti, verum Formolus legitimus Papa fuiffet. Bellar.1.4.

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gRespondeo, Ste- Cardinall & giueth some Examples. In which two respects gium 3. erraffe in many of your Schoole Doctors have concluded, that h In the knowledge of this man, to be a true Pope, you have no more but a morall certifude. Whereof we shall speake more hereafter.

Aliqui ex Catholicis moralem tantum certitudinem tenent, quam sufficere dicune de Pont.cap.11. ad credendum res, quas de fide Papa definiuerit. Hi- funt Turrecremata, Albertin, Caiet. Bannes, Canus,

Vega, Cordub. Caftro. Tefte Suar. de Trip. virt.difp. 10. § 5.nu .:.

CHALLENGE.

Hat Addition, the beliefe whereof is onely humane, mo-I rall, and fallible, cannot be a Declaration of an Article of Divine and Infallible faith, fuch as is that of the Catholike Church, mentioned in the Apostles Creed. But the word. ROMANE, is an Addition, the Beliefe whereof is onely humane, morall, and fallible. Ergo, the Addition of the word ROMANE, to the Catholike Church, cannot be a proper Declaration of that Article in the Creed. So vaine and vninst is your appropriation of the word, Catholike, to your Ros mane Church.

The eight Argument, to prone that the Addition of the word, ROMANE, can be no Declaration of the Article of The Catholike Church, mentioned in the Apostles Creed; because it makes all periured that do professe it upon Oath; besides the heresie initial de l'appear. and blasphemie thereof.

the district of the district of the last SECT. II. . And the second of the state of

THat in your profession of the Catholike Romane Church, the word, Romane, is an Article of Faith, challenging thereby a necessary subjection to the Bishop of Rome, we have heard already, both in the " Decrees of Popes, and also in that * Forme of an Oath, which every Ecclefiasticall person in your Church, of what condition soener he be, is enjoyned to take, fwearing that The Romane Church is the Catholike Mother and Mistris Church; vowing Obedience to the Bishop thereof: and in the same Oath, that this Romane Article, with others,

* See about, Chap. 1.Sec. 1. 2. 2. * Bulla Pij quarti. See aboue, Chap. 1. Seff.1.2.00.

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is The Catholike faith, without which there is none can be faned, which is the proper tenor of an effentiall Article of faith.

Now in as much as the word [C R ED O] in the Apostles ficat opinari, aut Creed doth import i A constant and infallible persuasion of existimate, sed ve the Christian Beleeuer, as your owne Romane Catechisme tera, cenissime doth truly instruct you; and because (to speake in the words affensionis vim of your owne Bozius:) k Thefe things which are propounded Deo sua mysteria in the Creed, are the Principles or foundations of all other aperienti firme things that are to be beleeved, and ought at all times to be in fentitur. Quamobthemselves infallibly true in every part, otherwise they should rem is credit, be no Principles, in as much as their truth is but doubtfull! We la hastitatione cer-(by this your appropriating of the Article, The Church, with tum & persuasum est. Catechis. out which none can be funed) are confirained to pronounce you Rom. in hanc vo. guiltie of a new Herefie in your faith; Periurie in your Oath; cem Symboli, Creand Blasphemie in your excluding out of the state of Salua- k Que in Symbotion the most vindoubted members of the mysticall body of proponents. Christ, which is his Church: 210 2171212d F . 20010 1200000 01

CREDoinhoc loco non fignihabet, qua mens constanterque ascui aliquid fine vlproponuntur,—
funt principia corum omnium, quimuolised in the crime o bus fides eft ha-

benda. Principia autem semper & exomni parte vera, alioqui principia haud forent, quorum veritas est dubia. Benjus Tom. 1. de fignis Ecclef 4b.3 sap. 10. p. 223. 11 2011 1000 pas 2 11 20

I. CHALLENGE.

L'Very new Article of Faith (that is to fay, new Doctrine Emade necessary to faluation) is an Herefie, as you your felues will confesse: But this Article The Catholike Romane Church, without which there is no Saluation is a new Article. as hath bene amply prooued; because it is repugnant to the Article of The Catholike Church, professed in the Apostolike Creed; as hath bene made manifest in the Premisses by many Arguments. Therefore your Article of The Catholike Romane Church, without which there is no saluation, must needs be offceined Hereticall, mannow? while to perform the series cing this life in true faith and repentance; and ladily all them,

who in the dayes of Amichrift, when the Charch, as it is Ro-

mente (as you isy, may peraduenture; but, as we thinke, will -irelg Bor the Faith shall perfit the confesse and glore.

CHALLENGE. IL

* See about, Chap. 1.Seff.2.

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Very one bound to beleeue, and to auouch vpon Oath any Doctrine, as necessary to Saluation, which is not of an infallible truth, is thereby made guilty of Periurie. But every Romish Priest (by the * Bull of Pope Pius 4.) is bound to beleeue vpon Oath, that the Romane Church is the Catholike Church, without which there is no saluation. Albeit you yourselves have confessed at large, that this your doctrine standeth not vpon any infallible grounds of truth, either in respect of Time past, at the founding of the Church of Rome, which was not instituted by any Divine Ordinance; or in respect of the Time present, wherein you have no full afturance of your Catholike Head, the Pope: or yet in respect of the Time to come. when as you Confesse a Possibilitie that the Catholike Church may cease to be Romane, because it may possibly be translated to another place. Therefore are all Romith Priests necessarily time principal ora coinvolved in the crime of Periurie, by swearing that to be a necessarie Article of Faith, which is in so many respects defective, and commeth fhort of all the Essential grounds of Faith.

I CHAILENGE. III. CHALLENGE.

Hat Article, which excludeth from Saluation the vndoubtedly essentiall and lively members of the Mysticall bodie of Christ, which is his Church, that is a doctrine vndoubtedly Blasphemous. But your Article, The Remane Church, without which there is no faluation, doth exclude from Saluation both those, which (before the Church of Rome was a Catholike Church | fuffered bonds, imprisonment, and Martyrdome it felfe, for the profession of Christ; next all Catechnmenists', and persons vniustly Excommunicated, albeit departing this life in true faith and repentance: and lastly all them, who in the dayes of Antichrift, when the Church, as it is Romane (as you fay, may peraduenture; but, as we thinke, will Apostate from the Faith) shall persist the constant and glori-OUS

ous Martyrs of Christ lesus, &c. Therefore this Article cannot but be manifestly Blasphemous. Thus much concerning our Proofes, taken from the Consideration of the Article of Christian Faith, in the Apostles Creed, viz. [The Catholike Church.] By which we have evicted your Additio of the word, Romane (to make an Article of Faith) to be New, False, Scandalous, Pernitious, Hereticall, and Blasphemous, respectively.

CHAP. III.

A Second generall Head of Confutation of the former Article, is from the Confideration of the ludgement of the Church; by Examples of severall Churches, Councels, and Fathers.

SECT. I.

Fter our Proofe, that the now Romane Article, The Catholike Romane Church, without Vnion and Subsection whereunto there is no Saluation, is New, Imposterous, Scandalous, &c. taken from the tenor and sence of the Apostolicall Ar-

ticle, The Catholike Church, expressed in our Catholike Creed; We proceed to confirme our former Proofe, by like evidence from currant Examples, taken from the Catholike Church it selfe. And, for our more expedite Method & passage herein, We shall proportion our Treatise according to three Distinctions of Tyme; the Tyme before, the Tyme when, and the Tyme after that the Church of Rome had her first soundation and being.

I. Of the Time before the Church of Rome was founded.

First setting downe the Romane Article, intituling the

Church of Rome [The Mother Church.]

ally where they professed drage?

VEE need not tell you, that it is an Article in your Church, to believe that the Church of Rome is The Mother

a Syned Trid. Seff. Es Seff. 14.849 . 3. Es Seff. 22.c.19.8. 25 Decret.de delectu ciborum. 18. Decreto de librorum delectu. Cam Ecclefiam Catholicam Ro. manam omnium nemo falnus effe poteft.

Mother and Mistris Church of all other Churches (where. by Mother, you understand her ancient Prerogative of Spiris tuall Generation: and, by Mistris, her Iurifdiction and Supreme Authority of directing all other Churches, as Members of the Church Catholike) feeing that the Fathers of the a Councell of Trent, in their Canons and Decrees, have five 7.de Baptif.Can. 3. times published the same Article in expresse words, calling omniu Ecclesiara her The Common Mother on earth, which cannot for get whom mater & magistra. Shee bath begotten; As if all the Faithfull on earth were her ofspring. Instantly upon this Decree of the Councell, the Father of all these Trent-Fathers, Pope Pins the 4. for Confirma. And againe, Seff. tron of that Councell, enjoyned every Ecclefiafticke to professe, among other points, the fame Romane Article vpon Oath, Matrein commu- thus: IN. fiveare, that I acknowledge the Church of Rome to nem in terris ag nos be the Mother and Mistris of all other Churches; without peperit, oblisifei which faith none can be faned. So then this Article is become as non potent. b Forma Iurameti Catholike among you, as is your Church. Which opinion of à Pio 4 edita. San her Vniuer [al Motherhood hath beene the greatest fascination and witcherie that of long time hath blinded the eyes of most of her Profesiors; and which we shall prooue to bee no better trem & magistram than a False and Imposterous inchantment, voide of all light agnosco.—Ex. of truth, and repugnant voto the confessed Examples of illutra quam fidem frious Churches more ancient than her selfe.

> The first Confutation of that Article of Romane Mother-hood, is taken from the rottenne fe of the Foundation thereof.

> > SECT. 3.

TF there bee any found ground of truth in the Article, wie I that The Church of Rome is Mother of all other Churches, fure we are that your two Cardinals, for learning and deuotion towards that Church most Eminent, (viz. Baronius and Bellarmine) will be most able and willing to expresse it, especially where they professedly determine the very point. romins teaching that Saint Peter, being conflicted by Christ the ordinary Paffor of the whole Church, did fixe his feater at

Rome,

Rome, doth thereupon resolue; saying, & Hence it is that the Romane Church is called the Mother-Church of all others. And left any might deny this Confequence, as being (that which it is indeed) fond and abfurd, Bellarmine addeth the e Romana Ecclereason thereof. d The Church of Rome (faith he) could not be fia, cum Petri pecalled the Mother-Church, except that all the Apostles had qui totius Ecclebad their ordination of Pastorship from Saint Peter. And, for so institutes erar, proofe heereof, the Cardinall referreth vs to the Epiftles of Pope - ita ipia meri-Anacletus, witnessing that The order of Priesthood had its dicereus Ecclebeginning from Peter. So he, whereas notwithstanding Sacer- fiarum. Baron. dotall Order doth but coniecturally inferre the Episcopall. d Passim docent Howsoeuer these testimonies from the Epistles of Anacletus, vereies, Rom. Be-(which your Cardinall f Cusanus beleeueth to be Apoery- trem omnium Ecphall, and vnworthy of beleefe) Two of your most privileged clesiarum, & ab ea ownes Episco-Ieluites, & Azorina, and h Suarez denie, That the other Apo- pos habuisse— Illes receined their Episcopall Ordination from Saint Peter. consecrationem & dignitate suam. Which they maintaine vpon better grounds, than the Counter- Quod non videfeit Epistles of a Pope can be, euen vpon the Oracles of God's turesse verum, nisie of sensu quia Word, where it appeareth (say they) that Matthias had his Petrus, qui Epistordination to the Bishopprick which Indas lost, not by the hands copus suit Romanus, omnes Apoof Peter, but by lott, immediately from God: and Saint Paul folos, Omnesq; his, not by Saint Peter, but by a voice from beauen, euen im- wel per le, vel per mediately from Christ. They adde other Reasons, & in the end alios ordinaut. adioyne the Consent of S. Augustine, & of many other Dinines. cum omnes Apoftoliplurimos Episcopos in varijs locis constituerunt, si Apostoli ipsi non sunt facti Episcopi à Petro; certè

maxima pars Episcopos in varijs locis coolitite runt, it Apostoli ipti non tunt rach Episcopi apetro screet maxima pars Episcopos in varijs locis coolitite runt, it Apostoli ipti non tunt rach Episcopi apetro screet maxima pars Episcopos un nou deducet originem suam à Petro Bellar. lib. 1. de Rom. Pom cap, 23. Vii addit, e Anacleus Episcoporum in nam constat Apostolos in vitima cœna simul omnes ordinatos Sacerdo. tes. Loquitur ergo de ordine Episcoporum, qui à Petro non rectè dicitur incepisse, si omnes Apostoli immediatè à Christo ordinati surrunt Episcopi. Julem ibid. All this is but Consessuall. f Ego has Epistolas Apoch yphas este credo. Cusar Card. Concord. Cathol.c., 4.p. 771 g Omnes Apostoli à Christo Domino ordinati sunt Episcopi, & potestatem non solum ordinis, sed etiam iurisdictionis acceperunt—quia omnes Apostoli sunt à Christo electi, ve ex Euangelio costat, ità ipse Paulus apertè tradit, Gal. 1, & 7. Se non esse ab hominibus, neci; per hominem, sed per Christum Apostolium institutum. Matthias item, non erat ab Apostolis sed à Deo creatus. At Apostolica potestas continebat in se non solum ordinis, sed & Iurisdictionis potestatem, & ideò Apostoli vbique terrarum Episcopos & Presbyteros constituebant—& omnibus pleuissima iurissicidicio data est, Mat. 18. illis verbis, qua cunque alligaueritis, &c. Omnibus etiam dictum est, Euntes in vniuersum mundum prædicate. Et de Iuda dictum est, Episcopatum eius accipiet alter. Azor. 1e. Institut mordinatum, & à Rom. Eeclesia omnem consecratione & dignitatem Episcopale promanasse——Tur-recremata conatur probare solum Petrum ordinatum à Christo Episcopum, & ipsum reliquos Apostolos consecrasse. — Alij tenent alios omnes Apostolos ordinatos immediate à Christo: Sic Gloss & multi Theorigi, videturque expressa sense ordinauit Sacerdotes, cur non Episcoposs—nam Prestoyeri æquales sunt in ordine. Suarez, ses Trast, de Trip. virit. Theol. disp. 10. Sect. 1. vum. 5, & 7. Item Cosmus Philiarch. Tom. 2. pag. 193.

*See in the following Sections. Yet were it admitted, that Peter, as ordinarie Pastor of the Catholike Church, had ordained other Apostles Byshops, and by their Ministry begetten those innumerable Churches, which the same Apostles (as you * Confesse) constituted seauen yeeres before the Church of Rome was erected; yet were it a mad point of Genealogizing, to conclude that Rome must be Mother to those daughters of Saint Peter, which were begotten seauen yeeres before shee was borne: whereas shee could be to them but a Sister at the most, and that but a younger Sister too.

CHALLENGE.

Tue vs leave to dispute from your owne Confessions, Ithus. If all the other Apostles were not ordained By Shops by Saint Peter, there can be no apparent reason, why the Church of Rome should be called the Mother-Church. Thus Bellarmine. But all the other Apostles were not ordained By-Props by Saint Peter. Thus your Iesuites out of direct Scriptures, accompanied with the Consent of Saint Augustine, and many other Dinines. Ergo there is not sufficient ground, to cal the Church of Rome the Mother of al other Churches. Twice miserable therefore is the state of your Priests, both because they are tied periuriously to sweare That to be an Article of Faith, which is a manifest false-bood; as also for that they, and all that Sect, being entangled in this error of beleeuing the Romane Church to be the Mother of all other Churches, are thereby consequently entangled in all other her errors and Idolatries.

The second Confutation of the same Article ariseth from the Respect of many illustrious Mother-Churches, more ancient than Rome.

SECT. 4.

VE furthermore endeauour to impugne your former infatuation, in beleeuing the Vninerfall Mother-hood of the Church of Rome, by the faith of Fathers of Primitive times,

times, farre more Renerend for antiquity, and more credible for impartiality than were your Fathers, or rather Step-Fathers of Trent. Not but that we as willingly, as worthily, doe acknowledge the Ancient Church of Rome to have beene in former times an happie Mother of many renouned Christian Churches in the world; and we accordingly bleffe the wombe of that fincere Faith and Piety, which then brought forth fo innumerable an of-spring of so many holy Protesfors: which notwithstanding, shee might content her selfe to have deferued the Title of a Mother-Church, as other ancient Churches were, and not of THE MOTHER-CHURCH OF ALL OTHERS. For we are verily perswaded, that no reasonable man can allowe any childe so to honour his Mother, as that he must necessarily thereby disparage all others his honourable Progenitresses, and (that we may so speake) his owne Grand-mother and Great-grand-mother, together with others of his kindred more ancient than Shee. Such was the state of the Church of Rome, in respect of other Churches, as by feuerall Instances will clearely appeare.

The first Instance of Mother-hood, before Rome, is in the most ancient Church of Hierusalem.

To The Stephen of Palefier

Live was not more truely named the Mother of all lining, i Cone. Confianthan the Church of Hierwsalem may be said to have been menicule Cosethe Mother of all Churches beleeuing. In which respect the Porro Ecclesia whole Christian world harh given vnto her the due and ho Hierosolymitane nourable Title of Mother-hood. For almost a thousand and omnium Mater, 300 yeeres agoe, an hundred and fiftie Orthodoxe Fathers, af- Cyrillum Epifeosembled in a Councell at Constantinople, acknowledged (as pum vobis oftenyou know) that i Hierusalem was the first Church, which (to ronio Anne 382. vie the words of Saint & Hierome) engendred all the Churches k Hx Sion lex of the world.

After, in the dales of Saint Augustine, when certaine He-rulalem In Hiererikes refused to have Communion with Hierersalem, be-rulalem primain fundate Ecclesia cause our Lord Christ was Crucified in that Citie, that toursorbis Ecclesia learned Father did both wifely and wittily confute them: fias feminault. Hiero. in illum lo-

exibit, & verbum Domini en Hie-

1 No cum.Ifa.2,

ab Hierusalem. ab Hierusalem cæpit,& omnes gentes impleuir. Cum ijs dici mns, --- Com · municate cum illis Ecclesijs,vnde Euangelium toto orbe diffunditur.—Illi de Hierusalem re-Spendent, Non nus noster. - Pij

1Ad. I. Incipiens 1 No marnell (faith he) if you are cut off from the Church, who Nemo dubitat de hate that roote Hierusalem, where the Church had her originall, Beclesia - quià and whither the holy Ghost was first sent. Another time the same Father, being opposed by Petilian a Donatist, and asked Whence first he had his Communion? m Answereth, that he had it originally from Hiern/alem. Could Saint Augustine in this Question, about the Mother-Church, against an Heretike. haue fo negligently passed by Rome, without facrilege, if the Faith of the Church of Christ, in his daies, had beene to beleeue that Romane Church to have beene then the fole Soueraigne Mother-Church ouer all Churches in the world, as illi ciuitati, vbi your Councell of Trent hath so often decreed?

homines & miserie ordes! - Neque mirum, si præcifi oderunt radicem, - vbi inchoata est Ecclesia, missus de cœlo Spiritus Sancius. Aug. in Epist. Ioh. Tract. 2. m Quaris (Petiliane) vade communio mea fumat exordium ? Dominus Christus ipse dixit, — Cæpit prædicari ab Hierusalem. Inde diffundens Becle-siam quam tenemus. Collatio Carehag. Cathol.cum Donatistis par. 3. num. 230. Which is iogned with Optatu.

> The second Instance of Mother-hood is in the Church of Casarea.

SECT. 6.

R Cujufibet Ecclefiz, tanquam corporis Christi, habenda est ratio, fire (freaking of the Church of Cafarea)que propè Mater omnium Ecclefiarum, & fuit ab initio & munc quoque eft, Resp.veluticen-

T'He Church of Hierusalem did beare, as her first daughter, the Church of Cafarea, the Metropolis of Palestina, which afterwards was made the Patriarchall Seate within that Prouince. The Motherhood of which Church S. Bafil, and S. Namaxime verò no zianzene did both proclaime and preferre before Rome, as by their owne testimonies may appeare. We must have ample estimation " (lay They) of enery Church, as the body of Christ, but especially of this our Church of Casarea, which the Chri-Stian Common-Weale doth observe as the Circumference doth a center. From which place (meaning, after Hierusalem) the Quam Christiana Gospell first arose, and passed through the World. So they. What trum four circa. greater Encomium would you (if you could) passe vpon your lus, vindique ob- Church of Rome, than by instilling her the Mother-Church, servat Apid Ba- to account her as the Center, and call all other Churches as her 30. Greg. Narian.

De eadem Ciuvate Bostim Magnus. A nostris locis exortum Enangelium regni, in totum orbem egressum est.

117 SHEETING

Circumferences? Which Attributes those Orthodoxe Fathers would not have ascribed to Casarea, if in their Faith the Church of Rome had, in their daies, had the Prerogative of the Mother-Church ouer all other Churches in the world.

> The third Instance of Mother-hood, before Rome, is in the Church of Antioch.

SECT. 7.

Ntioch was a Church (by your owne Confessions) di- * AE.11.26. Auers yeeres, when as yet the Church of Rome was with- o Cinitatum omout note or name, a meere non-ens in Christianity. Of which Christo opeanisti-Church of Antioch Saint Chrysostome, out of the * Acts; o This ma eft, tum propour Citie of Antioch (saith he) is most deare to Christ, for its rum, tum etiam Progenitors: where Saint Peter did first preach, which first re- propter vestram virtutem. Et sieut ceined, as an admirable Crowne, the name of CHISTIANS. Petrus inter Apo-So he. Whether therefore you shall be pleased to call the stolos primus pre-Church of Antioch Mother, or (because the name of Chri-cipitates, ficur fians was first deriued from her) God-Mother to all other dixi, hac prims Churches after her, fure it is that thee may justly claime the quandam admi-Birth-right before Rome. Which Saint Chryfostome defended rabilem Christianow, even when the Church of Rome (and that worthily) was pellationein. famous and renouned in the world,

The fourth Instance of Mother-hood, before Rome, is in the Greeke Church in Generall.

SECT. 8.

He Easterne Greeke Churches themselues challenged this Prerogative in their Letters to Pope Inline, to wit, that p Orientales in P They came from the East that first brought Christian Religi- Responsi suis ad on to Rome. But none neede require a more prompt or large Rom, in mich acknowledgement of the antiquity of the Greeke Church, in continues as a respect of the Latine, than that which was publikely pronounced by your owne Byshop of Bitontum, in a solemne assembly bis. in 3.0007. of Bythops, euen in your Councell of Trent, briefly thus;

Chryfoft de Ecele Tom. 3. Orm, ad it pop Ausioch bom. 3. plara babes to Ibid. Hom. 27. mile

cia mater nostra, cui totum id debet quod habet ta, vid. lib. de Actie eine Conc. pag. 18. Ein Hifperpetua gratula-tio, Ib. Seriò loqui-

9 Bia igitur Gra- 9 O Greece, our Mother (faith he) to whom the Latine Church oweth all that shee hath. So he. We reade of the Croffe of Christ. that it had an Inscription written on it in Hebrew, Greeke and Bison. Epife. oras. Latine. The same order may we observe in the principall propagation of Churches in the Christian world : the Hebrew Church before the Greeke, and the Greeke Church constituted before the Latine; Hierusalem before Antioch, and Antioch fernate religionis with others before Rome. Wherefore that you should make Rome the Mother-Church ouer all others, which oweth to the Greeke Church no leffe than All that shee hath, is in true apprehenfion a wonderfull Imposture.

> The fift Instance of Mother-hood, before Rome, is in the Britaine Church.

SECT. 9.

Vour Church is in the next place to be prouoked and con-I uinced by a remote Nation of Brittaine, which, by your r Anno Christigs. Owne accompts, received the Gospell (Cardinall & Baronius, and your Iesuite Snarez, acknowledging thus much out of most ancient Records) By the preaching of Ioseph of Arimathea, in the 35 years of Christ, two years before Peter did found Arimathea nobi- the Church of Antioch , where hee was feated feuen uem tradunt ex yeeres before he founded the Church of Rome. That is to fay, in Brittaine was planted a Church nine yeeres before Rome, and is hereby fo much her elder Sifter.

& Anno Tiberij Imp. 19. Comi-tem fuisse eiusdem discriminis Iosephum ab Jem Decurionem, Gallia in Britanniam nauigaffe, illicque post prz. dicatum Enange-

lium diem clausisse extremum. Baroniu An. 35. num. 5. Addit in Morg. Manuscript hist. Angl. que ha-betur in Bibliotheca Vaticana. Anno Christi. 39. & primo Anno Carj Ecclesiam Anticchenam à Petro inflitutam, eundem septem Annis eidem præfuisse, quousque se, Rom, Ecclesiam erigens vna cum persona omne summi Pontifici jus in eam transtulit. Baron. Anno 39. num. 23. s Interea glaciali frigore rigent Insulæ, tempore, ve scimus, summo Tiberij Cæsaris radios suos primus indulget, id est, sua præcepta Chriflus; que licet ab Incolis tepide suscepta sunt, apud quosdam tamen integre, &c. Gildas in spitt, & Pabyd. Virgil, Hist. Angl. lib. v. Quibus affentitur Suarez Ies. lib. v. cap. v. con. Ang. Eccles, error. Britanmiam ab initio orti Euangelij Christianam tecepisse religionem &c. & Coustruvias more largely. Veneral olim in Britania, que nunc Anglia eft, lotephille ab Atimathaa civitate oriundus, atque in eo loco tàmipfe, quam eins focij cum de Huangelio prædicarent, dogma Chrifti feduld docerent, multi per hac ad reiam pietatem traducti salutiferaque fruge imbuti baptizati sunt. Isti deinde cam à rege Arvirago parum terra ad habitandum proxime Welliam Op. accepissent, ibi nova rel gionis prima jecerur fundamenta. — Hac pieratis in Britannia extitere primordia, quam deinde Lucius Rex proce extindem mirabiliter adauxit. Couarrum vous Enfe. in Prafat. ad Philipp, Hispan. Regemante lit. Quest. Practic. Also, Bozim de signit Eccates lib. 4. cap. 1. Ex Paprio Massonio lib. 2. de vita Caroli Simplici, Et Polydoro Virg. lib. 2. Hist. Anglorum.

CHALLENGE

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Hus much being granted by the most zealous Aduocates I for your Romane Church, give vs leave to reason the matter with you in few words. You fill defend that the Church of Rome is the Mother-Church of all other Churches of Christ, and that not as a Case of probability, but as an Article of Faith: nor this in any implicit beleefe, but fuch, without which none can be faued: nor yet in the ordinarie manner of Profession, but (by your Priests and Ecclesiastikes) vnder the Forme of an eath. Ought you not therefore to have flood vpon infallible principles, for the making good of this Conclusion, than which you have not any one more vulgar, preffing, and binding, among all the Tenents in your Romane Church? And yet behold an opinion of Peter's Ordaining the other Apostles Bishops, impugned by your owne most iudicious Divines, and this grounded vpon a bastard Epistle of Anacletus. Next, that the inference from the same opinion is a Consequence, which must prooue the Sister Rome to have begotten her Sisters (or rather indeed her Mothers and Aunts) namely the Churches of Hierusalem, Casarea, Antioch, whole Greece, together with our Ise of Brittaine. And all this against the confessed enidence of Scripture, and the expresse testimonie of Reuerend Antiquity, which attributed that Mother-hood to the forenamed Churches, before Rome. Wherefore we can doe no leffe than hisse at your illogicall Consequences; blush at the impudence of your Aduocates; abhorre the periurie of your Priests, Icluites, and all Ecclesiastikes; and pittie the miserable thraldome of your Professors, who are kept hood-winck't in the beleefe of so Imposterous, Schismaticall, and Damnable an Article: by which all the Churches, begot by the preaching of Saint Peter, and all the other Apostles in the compasse of seauen yeers, before the begetting of Rome, must be judged Damned for not beleeuing the Romane Church (as you teach) to have beene the Catholike Mother-Church, without which Faith there is no Saluation. Thus much in respect of the Time, BEFORE Rome was a Church.



CHAP. IV.

Of the Time about when the Church of Rome had her Foundation: Arguing from the Faith of three Apostles, Saint Peter, S. Paul, and S. Iohn; and of the Apostolicall Churches in their daies.

SECT. 1.

a Pontifices Romani tâm Petrnm
quâm Paulum
Prædecessorem &
Parentem suum
agnoscunt, siquidem vterq; Apostolus Rom. Ecclesiam fundauit
& gubernauit, vt
præter alios testatur Irenæus.l.
3, cap. 3. Sic Bellar. Li. de Rom.
Pont cap. 27. S.
Tamen.

Hese three Apostles! than whom what witnesses can be more competent in this case? Wee appeale to your selues. 2 The Popes of Rome (say you) acknowledge both Peter and Paul son their Predecessors, because both of them did

found and gouerne the Romane Church. And as for Saint Iohn, his long continuance in the Church Militant will Minister forme matter of resolution heerein.

I. That Saint Peter, the conceined founder of the Church of Rome, was not of the now Romane Fasth, concerning the Article of the Catholike Romane Church.

SECT. 2.

VIE (not to interrupt you, by questioning the truth of Saint Peter's residence in that See, as Bishop thereof) doe punctually inquire whether it entred into his Faith to Beleeue the same Roman Church to be The Catholike Church without which there is no faluation: nothing doubting, but that you will thinke that He, of all others, would have plainely vnfolded thus much, whom your Popes assume to have

1.Sea.s. + 3.0e.

bene the Founder of that Church, together with Saint Paul. And because all the pretended Soueraigntie of the Romane Mother-Church is (according to * your faith) derived from * See above, Chap. the supreme Father-hood of your Romane Pope, and this is as originally descended from the transcendent ordinarie Pastorship of S. Peter ouer all the other Apostles; we begin to enquire into the faith of S. Peter.

Whatfoeuer Prerogative Saint Peter might challenge over all the other Apostles, must appeare either by some promise made fingularly to him by Christ, or else by some practise of Saint Peter himselfe, in the exercise and execution of such his Iurisdiction. The due examination of both these would eafily cleare the Cause.

That the Faith of Saint Peter did not conceine any Monarchicall or supreme Iurisdiction promised unto himselfe by Christ, in the most pretended speech of Christ, faying, Matth. 16. Vpon this Rocke will I build my Church.

SECTOR.

THis, this Scripture, & in it the word, Rock, you have fill b Exhoclose probatur Monar. I objected, as the rocke and forcreffe of your now Romane chia Petri, &c. Faith, concerning the Article of your Romane Catholike c. 10. initio. Greg. Church: because b From hence (say your Iesuites) is proved that de Valent. Analys. Monarchie of S. Peter. Insomuch as that whe Luther, Caluine, Josin cum locum. and others aduentured to expound this of Christ, and Faith in c Per Petram Pehim, as the Sonne of God; your two grand Cardinals oppose, fententiam Nougthe One his owne passion, calling it an e Impudent madnesse in tores destructe volentes, co'aProtestants to expound the Rocke to signific Christ: The other mentiz prouesi obtrudeth the Consent of your owne Schoole, saying, d That sunt, vt dicere non erubescant, cam by Rocke, is meant Peter, it is the Common opinion of all Car nonintelligendam tholikes. An Exposition appropued by your Bishop, and that effe de Petro, fed de Christo. Beron. not without some insultation, faying, e Inthis, Truth tris Anno 33. mi. 22. umpheth: as if it were as cleare as the Sunne, which Sunne- d Communis Ca-

tia eft, Petram

ichonem later

Perto prolatain

effe Petrum,id eff, illam personam, non vt est particularis, sed vt est Pastor Ecclesia. Bellar. ibid. S. De pris ma. e Adfis tu, Luthere, aduerfus vos stat veritas inquela, que triumphabit, per Petram Petrum intelligi apertiffime conftat. Roffenf. Epifcopus Art. 25.com. Lunh.

Bine

Hilar.l.s. de Tri-

piltad Gal.c.4.

buitur. Aug. in

Joh 27 Maldon. Jefin hunc locum.

g Super Confes-fioners, —non

quemuis alium

Shine (as some call it) we Protestants (alas our blindnesse!)cannot discerne, but rather judge that it hath bene, and is mistaken by you for Moone-shine; through some defect in your faculties or instruments of fight. A large Librarie (I suppose) would scarce contains the bookes that have bene written vpon this Text, whereas the briefe of all, that need be faid, may farre more easily than Homers Iliads, be comprized within the shell of a wallnur.

The Protestants Exposition upon this Scripture anouched by many excellent Witnesses in the Romane Churchs yea even by the Popes themselves.

SECT. 4.

Vr Exposition hath euer bene to vnderstand that, by f. Qui dicit Confestionem fidei à Rock, is meant the Confession of Peter, when he faid of Petro prolatam the Godhead of Christ, Thou art Christ, the Sonne of the lining effe, Petram non absolute cam in-God; and consequently fignified (by a metonymie) (brist himtelligunt, sed cum felfe. Where, we meane not the Confession of Peter in Concreto, relatione ad Petrum confitentem. as you would have it vnderflood, f With relation unto Peter: Bellar.de Pont.l.1. cap. so. Valent A. but as the faid Confession of the Godhead of Christ may be the nat.1.7.c.2. 9. Ve Confession of every Christian, to which truth many of your autem, Stapleton. Cons. 2.l.6. cap. 2. Maldon in Matth. owne Authors will beare witnesse.

To which purpose we alleage, among your Preachers, Ferus saying; & Upon this Rocke, That is, the Confession of Penit. Chryfoft.hom. 55.in Mat. 16.Cy. ter, and not upon Peter. Among your Gloffers, the Romane ril. Alex, dial 4.de Gloffe it felfe, faying, h That is upon the Article then Confes-Trin. Author in Esed, concerning Christ: and so our Lord Christ built it upon qui Ambrofio trihimselfe. Among your Friers, Lyranus; 1 Vpon the Rock, Christ. Among your Iesuites, Pererius. & Christ is the Rock, upon which the Church is builded. Among your Bishops, Abulensis; 1 Not upon Peter, but upon his Confession; and he speafuper Petrum, aut keth absolutely of the Confession it selfe, in Abstracto, with-

out

hominem. Ferm l. 3. Comment, in Mat. 16. p. 24. h Super illo Articulo fidei: ita super se Dominus sundauit Ecclesiam.

Glossa decret, part. 1. dist. 19. in Ca. Ita Dominus noster. i Supra Christum. Lyranus in Matth. 16.

k Christus est Petra, supra quam sindata est Ecclesia. Pererim Les. Com. in Dan. lib. 2. supra zila verba; Abscissus est lapis, &c. Ubi cinatur locus, Mat. 16. 1 Non Petrus, sed, ve melius alij, Christus: imò super Confessionem iplam,&c. Abulensis in Manh, 16. Petrus defecit à fide. Idem qualt.67.

out relation to Peter, and giueth this reason, because after this Confession thus made, Peter himselse failed in his faith, by de- m Petra, leu funnying his Lord. Among your Cardinals, m Hugo, and n Cufa- flus. Hugo, Card, in nus; By the Rocke is signified Christ. Among your Councels, Math. 16. the last Councel of Trent, speaking of the Nicene Christian telliginus Chri-Creed, and pointing in the margent at this Text, it faith, that flum, quem cono It is the foundation, against which the gates of Hell shall not Cusan Card. La. prenaile. Therefore faith in Christ, in Abstracto is the foun- Concord. Cash. dation, for there is in that Creed no mention of Peter. Laftly and chiefly among your Popes (for now we are clymed up to the pinnacle of your Temple) no fewer than P Foure, Leo the quod (in marg. first, Agatho the first, Nicolans the first, and Adrian the first, all of them Firsts , and therefore more ancient than all others Pont inferi non of their names, haue (as your selues witnesse) expounded the przualebunt. Declarat. Conc. Trid. Rock to meane the Confession of Saint Peter, in acknowledging Sess. Decret. de Symbolo fidei. Christ to be the Sonne of God.

o Symbolum illud (nempe Nicanum) fundamentum vnicum,contra designat ipsiff. locum Mat, 16.) . p Per Petram intellexerunt con-

reflionem Petri - apud quosdam Pontifices Leo primus, Agatho, Nicolaus primus, Adrianus primus in fuis Decret. Stapletonus de doctrin. Princip. Controu. 3. lib.6.cap. 2.

I. CHALLENGE, from the judgements of the fore-cited Authors.

N these former Allegations although most of the Testimo- q Dicendum est. nies themselues do sufficiently shew, that (by Rock) is stoles idem ere-meant the Confession delivered by Saint Peter, really in it didfie quod Pefelfe, and not personally, as it had Relation to him; yet for the im codem voto better clearing of your judgements, you may take these Conpeteret Christus, firmations. I. None will denie but that there was meant in rent. Abulens. ExPeters Confession, that matter which he confessed: but Peter g. 57, P. 286 Pereit Peters Confession, that matter which he confessed: but Peter 4.57. p. 286 Pergit confessed not himselfe, but Christ, saying, Thou art the Sonne idem Author, & of the lining God. Ergo, his Confession had Relation to Christ, Christus interroand not to himselfe. II. You grant, that Saint Peter confessed gabat omnes no more than that which he knew, 9 The other Disciples to have beleeved, before he spake; because Christs question be- Mar. 8. & Luc.s. ing generall, What Say yee? He answered, as the mouth of the comminatus Dis-

Quid vos &c.] 2. Quia dicitur, cipulis, ne cui di-

cerent fe effe Christium, Et paulò ante, - Prauenit alios Petrus, & vt os totius collegij respondit, CyrilTeffe Abulenf. Epifc.ibidem.

Mr. I faac Ca-Saubon bath exactercit. 14 & 15. in Baron. from the Authors following, carnat. 13. Idem habuit eius re. bet fides omnium. Ambrol Petrus pro cœteris refpondet. Aug. vnitas in multis. Chryfoft.Petrus fermonem cop-Joh. lib. 4. Responqui ordine maior. Author, Petrus, tanquam Principalis inter alios, pro alijs dat refponfum. Dionyl. Richel, & Carnium. Sic Iansetur ex spling Petri softimonio, qui Job. 6; ver, 69; ante hunt Confof-ficuent, de commu

ni omnimu fide

Fare all Perce de tolle me rober I. Ouis ווה אונמונים

> Mart. S & Lac. Quent though Comments & D

reft. True, (as may fully appeare in our * Margent.) But the ly prosend this, Ex- Apostles, before he spake, beleeved Christ confessed, and not

Peter confessing.

III. ROCKE is that Confession, whereupon Christ faith wir, Caffiande In- he will build his Church, and members thereof: but whofoeuer shall truly beleeue that which S. Peter confessed, to wit, sponsio, quod hat Christ the Sonne of the lining God, is accordingly built upon the Rocke, albeit he should never have heard so much as the prz coteris, ind name of Peter. Ergo, the Confession rightly understood had Relation to Christ, and not to the person of Saint Peter. Vnus promultis, IV. The thing, which Christ spake of, was called the ROCKE, (as Fathers, Authors, and Professors on all fides do witnesse,) to fignifie that which is Immoueable, Impreinable, Petrus erat lingua and Eternall; fuch as is Chrift, and his Truth. But Peter found omnium. Cyril in his Confession (as it proceeded from himselfe) to be moueafonem illi Chi- ble, and shaken, at one time thrice denying this Confession of flus committebat, his Lord, when as also he knew himselfe to be mortall: Ergo, Glosse ordinaria he did not thinke this Confession, which Christ calleth the Rocke, to have Relation to himselfe, but onely to Christ. So impossible it is, that Saint Peter, in his Confession, should apprehend the ground of your now Romane Faith. Whence you cannot but observe, with what modestie your forecited Aduothus Petrus osom cates, Baronius, Bellarmine, and Roffensis could obiect vnto wins. Et confirme- Protestants Impudencie, Singularitie, and Blindneffe, for defending an Exposition of the word, Rock E, so copiously and euidently warranted by all forts of Witnesses, euen within the Romish Church it felfe.

fofic off, dicent, [2051/0400] Credimus & cognoscimus Te esse Christum filium Dei

From the judgement of the ancient Fathers.

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IN venerable Antiquitie we find some Fathers distinguishing betweene Petra the Rocke, and Peter; as plainly as between , Petrus & Petra, Christ and a Christian: Some as directly noting Christ to be we Christianus a the Rocke, as Saint John did ever point him out to be The Christo. Ane de verbu Domini fo. Lambe of God, where they say, This Rocke was Christ: Some, cundum maint. that Peter made his Confession, * As the mouth of the other Serm. 3. Ambrof. Disciples: And that The Faith confessed was the Rocke: Some & alignula ; Pe. by way of Diminution, Not Peter alone, more than others: a Petra. Some exclusively, * Not Peter. And though Some (for we f Petra eft Christian, Ambrof. in may not diffemble thus much) do expound, by Rocke, Peter, Luc.o. Hieron ad yet do they meane either a Primacie of Order, or Honour in Eufland in IfaiPeter; not of authoritie, and dominion: or else a priority of 124 in Ind. Aufol-Confession, because he vetered the words first. And so all the marin Math. Be-Apostles and Prophets are called Foundations: by which is super Petrum, sed. not meant their persons or dominions, but their doctrines. fiper Christum. Else shew vs , where ever any Prophet had any Ecclesiastical Penerost. Non fu-And whereas you are vigent in objecting the Testimonic of Denies, inis. Per iurisdiction in the Church of the lewes.

Saint y Augustine, as though he would make the Cafe indif- tra, quam confections of Augustine, as though he would make the Cafe indifferent, yet are you taught by your owne Bishop, that " Augu- " Cyril. See above. sline, in that place, rather held that by Rocke was meant Christ. " Von hec fides Albeit that, to make this Exposition indifferent, which you lay Pera Peniore downe as a ground of your Faith, would be the viter deliru-filius Dei. His ction of your owne Cause: For Faith must stand voon Infalli- to. Time bilitie, and not upon an Indifferencie of Choofing whether. So the historic Epiinconsiderate and precipitant was that your Author, in his chrysost.hom.55 in Objection.

Matth Greg Niffen in Test.ca. vlt.

Now

Hilar. de Trin lib. le: & eft verior, Abulenf. in Mat. 16.94.67.

* Ffaat Cafaub. Exercitat. upon Baron ob ferueth 3. Expositions of the word Rocke in the Fathers. The 1. making Christ Stinguishing Pegrum à Petra, as a derivative from the flormative, as Christianus à Chrifto. Petrum à Petra denomimatum credide-Eufeb. Emillen. & alij. Cafaub. Exercit.13. Againe. Ambrofius & Auercit, 13, And, by au elegant Simily, of Trent.

V 398 2 Garage Porter Telling

Now whatfoeuer may feeme to be wanting in this fecond Challenge, it is plentifully supplied by One, whose judgement ought to be as acceptable, as his learning was admirable. Cast your eye on the * Margent, where you shall perceive how many Fathers Interpreted the ROCKE to fignific either Christ the Rocke, and di- confessed by Peter, or else the Confession of Peter: so that your Cardinall, censuring the interpretation of Protestants not to be the Exposition of Catholikes, doth in effect thereby wipe out of the number of Catholikes, Ambrofe, Chryfoftome, Augustine, and divers other ancient Fathers. Next, that the Ex. pounding, by Rocke, Peter doth nothing advantage the Romish runt Aug Ambrof. Conclusion, which is from Rocke, to inferre Saint Peters Monarchie and absolute Turisdiction over all other Apostles : because Rocke can be but a Symbol or signe of such properties as are belonging to a Rocke, as Suliditie and Vnmouablenesse in gustinus; Ve a the faith, but not of Dominion. Finally, he noteth in your Car-Origin Mat Petra dinall a bold licentiousnesse, who being a Romanist (to make viniquique imi Saint Peter the Rocke) durst correct the Unigar Translation, which hath beene pronounced Inthenticall by the Councell

Christ might have ment himselfs Vt fi Leo Imperator diceret Leoni militi, Tu es Leo, & in hoc Leone fita est spes omnis pramij. The 2 Exposition, by Rocke to signific the Confession of Saint Peter, or Christ confessed, hee opposeth against Baronius, who imputeth impudent madnesse to Protestants for so expounding it. Sic (saith Casaulo,) ex Catholicorum albo expungendi sunt Ambros. Chrysost. Aug. Basil. Seleusiens. Theodorit. Theophyl. Lyranus, & Gloffe ordinaria Author Suidas. The 3. Exposition. Per Petram intelligunt Petrum. -- Alij per plufquam puerilem errorem zapat à zapati quod est caput; vt Optatus & Innocent.3. Papa. lib.s. my-fter. c. 8. Contra ipsum Euangelistam Iohannem, [Cephas, cuius est interpretario Petrus, Ioh. 1.43.] Alij ita tamen, ve per Petram inselligerent aliquam, Petra proprietatem, quatenus symbolum est fortitudinis & soliditatis in fide, Ambros. Cyprian. Sed nullus omnium propter Dominium. Sic Baronius; Latine dicendum, Tu es Petra, & Super hanc Petram. Mira licentia factum Tridenti authenticum corrigit. Hec Con Satsborns loc. Supra citat.

III. CHALLENGE.

T) Y this time you see, that your faith of Peters Monarchie, Dwhich you beare the world in hand to be infallibly built vpon the word ROCKE, mentioned by Christ vnto Peter, is according to the judgement of the Fathers, Confessions of your owne Divines, and irrefistable demonstrations of truth it selfe meerely built vpon the fands. How then shall any conscience

science of man beleeue you in your Expositions of Scripture, feeing you to be fo egregiously ouertaken in that, which you, in all your disputes concerning this Cause, obiect as if northe

fole yet the most folid Rocke of your beleefe?

As for any other place of Scripture, which can be alleaged in this Caule, it were altogether superfluous to discusse in this place; both because the euidence, which you have receiued from this one Text, may fufficiently warne you, not to prefume of the learning and judgement, whereof your grand-Leaders make fuch boafts; as also because all other Objections have beene fully fatisfied * elsewhere. Where the acknow- * Videat Letter ledgement of Cardinall Cusanus, sometimes the Popes Legate, parem secundan. excellently fludied in the Fathers, and primatily exercised in the Councell of Basil, is made good; who, in debating the question of the Popes Jurisdiction, with the assent of that Councell, did publikely auerre that a Peter received from a Sed scimus Christ no greater anthoritie than did the other Apostles; no quod Petrus nihit thing was faid to him, which was not spoken to them. Hes pro-cepic, alijs Apoceedeth further, particularly infifting vpon the objected Scrip. flolis, &c. Nam. tures, and concludeth that the other Apostles were equally concord. Cathol. called Stones; had equally the Keyes of the Kingdome of heafien definered vnto them; equally received the charge of tedching, that is, Feeding of the whole flocke of Christ. As yet then you have no foundation for your pretended Monarchie of Peter, by any promise of Christ made vnto him. In the next place we are to examine whether any ground appeare thereof by any Monarchicall or Iuridicall Act of Saint Peter, through out the whole course of his Apostleship, ouer all, or any one of the other Apostles.

II. That Saint Peter neuer exercised any Act of Iurisdiction, as properly belonging to himselfe ouer the other Apostles, whereby to testifie that hee had any Dominion oner them, as the Monarch and Head of the Catholike Church.

SECT. 5.

Ouching Saint Peters practife and convertation among I the other Apostles; wee suppose that the testimony of

your Salmeron (one of the first in the foundation of the Societie of lesuites, and throughout all his Volumes, which are firteene, vpon all occasions enery-where a zealous Proctor, for the prouing and promoting of Saint Peters Monarchie) may as well satisfie your selues, as it doth vs. Hee therefore, in anfwer to the Question, why the pretended Monarchie of Saint Peter is not demonstrable by any publike Act of Peter? telleth vs (and his words are worthy of observation) that b Peter, although he were Head and Indge oner the other Apostles, yet he & ludex aliorum, To bahaned himfelfe among them, that he might feeme, in a manner, to have negletted his Pastorship, by carrying himselfe as a mode Pastoratum Brother and Equall with them; and not as either Head, or Rector ezteris Apostolis ouer them. So he. And he giveth you a Reason hereof, for If Peter (faith he) had written as a Pope, then might he be thought to have published rather Pontificall, than Dinine Lawes, &c. Which is no more in effect, but that which a French Lawyer hath faid before him; namely, that In the Apoftles time, as often as any was ordained Bishop or Deacon, or any thing was to be decreed, which appertained to the Church, Peter never tooke that upon himselfe, but permitted it to the whole Church. So bee.

How then shall any imagine, that you can truely object any one act of Peter, which might but probably proue his Dominion and Iurisdiction over the other Apostles, as the Pope challengeth to doe ouer all other Bishops, seeing that you are constrained to grant, that he made himselfe Equall with them fo farre, as that he might feeme in a fort to have negletted his Paster frip. Although, indeede, this could not Saint Peter doe, without exceeding injurie to his place and Gouernment (if he had any fuch) because it belongeth to every one, in his degree, to maintaine and magnifie the dignitie of his Ministrie; as Saint Paul teacheth laying, I will magnific my office, inafmuch as I am Doctor of the Gentiles. Vpon which Text Pope Gregory collectern a generall leffon, for the defence of his owne

nis nostri dignita Iurisdiction. d The Apostle (saith hee) teacheth vs so to carrie humilitie in our heart, that we doe keepe and preserve the dignitie of that order, whereunto me are called. So he.

b Petrus in Pafloratu suo, in quo erat Coryphaus ità le gellit,vt vi deretur quodamnegligere; & cum tanquam frattem & æqualem se gerere elegit, non autem vt maiosem,& ipforum caput & Recto-Nam fi Petrus vt Rom. Pontifex, & iple Vicarius Christi scripsisset, videretur in fuis scriptis ius Becle-fiasticum, seu, quodidem eft, Pontificium di-Classe potius quam Diuinum.Salme. ron Ief.in. 1 Pet.1. Difp. 1 Tom. 16. Franciscus Duaren. de Ecclefie Minift. & Bemefic.lib.z. cap.z.

* Rom. 9.13. Ità docet A. postolus humilita. te tenere in mente,vt tamen ordi tem feruemus in honore, Greg. 1.4. Epift. 36. initio.

CHALLENGE.

7 Hat shall we say then? will you have vs beloeue that Peter held his whole Monarchie (for fo you call it) which he had over the Apostles for the space of fifteene yeeres. without any expression of any of those Notes of Carbolike Inrisdiction, which you account to be proper voto Papall Monarchie ouer all Bishops and Pastors? As for Example : Not e Durand. Ratiothe Crowne upon his head, to shew his Empire: nor the Mi- nal.13.cap.13. ter, to shew his Pastorall Dominion over the other Apostles: No Legate à latere, to carrie his Mandates : no person admitted (a pride which Saint Peter * abhorred) to kiffe his feet : " In his Answer No one Canon of directing them: No Claime, or yet Admit- Act 10. Commentance of any Appeale from them : No Referention of any great dealy Polydore virg. Inuen. 1.4.c. Case, as by special Prerogative proper to himselfe, such as you 13. impress. Lugdia.
attribute to the Pope; f to wit, of Admitting any out of the Di- 1558. Ter by the
Pope exacted as oces of another; of Absoluing those that are Excommunicate by proper to himselfe, another; of Canonizing Saints; of Confirming Synods; of Gran-des Principes ting plenarie Indulgences; of Pardoning Simonie, and almost omnes exofeniaan hundred the like finnes? Teach vs this, when you can per- in Ad. 10. 6 swade your selves that there ever was Temporall Monarch, Suar. de rip. virs. diligent in the Execution of his office, that would never be f Thefe Appeales distinguished from his Nobles either by his Guard, or Coine, or and Reservations Habit, or Commands, or publike Edicts and Constitutions, or proper to the Pope at least by forme one Note and Character of Imperial emmen- by strain lef. cie and Authoritie.

I onely adde, making bold to aske you a Question. If that the Addition of the word, ROMANE, to the article of the Cathotike Church, be fonecessary for the directing of the faith of Christians, to the acknowledgement of the Seat of Saint Peter at Rome, as the infallible ground of their faith, and center of their Saluation, why within the whole feaven yeares, during which time (as " you fay) Saint Peter had his Seat at An- " See about Chap. tioch, before it was translated to Rome, cannot you finde in all 3568. Antiquitie the Addition of the word ANTIOCHTAN, and the like Article of The Antiochian Catholike Church, without union and subjection whereunto there is no salnation? Farre be

* In his Answere des Principes Inft Moral part. 3. lib 4.cap 35.

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it from vs to thinke, that the bleffed Apostle Saint Peter who was caught of our Lord, that The Catholike Church, wherefor euer for Place, or whenfoeuer for Time, was built voon the Rocke of the Confession of Christ the Sonne of God) should ever have entertained fuch a fancie of confining the supreme residence of Gods infallible spirit to any one singular Place. Thus much of Saint Peter himselfe. We proceed to the Pope.

That Saint Peter neuer beleened the Prinileges, which he received from Christ, by the obietted Scriptures, to be derined from himselfe, and conferred upon any Pope.

SECT.

TEuer had we heard you alleage any of these Scriptures, to make Peter luch a Rocke, as must fignifie a predominancie ouer all other Apostles, except you had sought out of that Rocke to carue a Pope, who should likewise have a transcendent power ouer all other Bishops. But seeing that (as hath beene prooued) the primitive Peter had no fuch Prerogative, furely your derinatine Peter must needs proue a Nullity. But to the point.

The first Scripture, Luke 22.

THRIST faid, indeed, directly to S. Peter, I have prayed for thee, that thy Faith faile not, wherefore thou being conwerted, strengthen thy Brethren. Which we confesse, doth fignifie as great a privilege granted to S. Peter, as any mortall man can defire to enjoy, namely an infalllible affurance of sauing grace in this world, and of saluation it selfe after his departure out of this life. Matter (we say) of Saluation, nothing of Dominion; and that also proper to the primitive perfon of Saint Peter, but making nothing for any person deriuatine, and Successor of his, be he Pope, or whosoeuer. If you could proue this, we should need no more for our fatisfaction. non mananit, &c. & Christ (faith your Cardinall) obtained two Privileges for S. Peter, in promising that his Faith should not faile; and that he Bould

Duo prinilegia, c. Beller, lib. 4. le Pont. cap. 3. Si Eft igitur. Primt fortalle -Alterti, fine abio. Itid

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fould never depart from the true Faith in himselfe: the second, that he should not teach others any thing contrary to the true Faith. Thus of Saint Peter. How can you derive any part of this from Saint Peter to the Pope? The first of these (faith he) peraduenture doth not; but the second without all doubt redoundeth to his Successors. So he. Which is to you doubtedly an vnconscionable Answer, that it is subject to a threefold Confutation: the first is by retorting the Cardinal's owne Affertion vpon himselfe: for whereas your Paristan Do-Hors will have Peter, in his answer to Crift, to have beene the figure of the Church of Christ, and not the fole Gouernor thereof himselse, the same your Cardinall will needs confute that Gloffe in this manuer. h Becaufe Chrift (faith he) did h Quid Dominus expresse one singular person, saying, Simon, Simon, adding the vna tantum per-Pronoune of the second person, in these words, I have prayed - &c. Bellar stid. for [THEE] that [THY] Faith faile not; and therefore [THOY] S.Que Exposition being converted, frengthen [THY] Brethren: Surely if be bad poken of the whole Church, be would have faid, I have prayed for You, that Your Faith faile not. So he. Which is a true and found Collection indeed, and by the Law of Retorfion confirmeth our defence, that this Scripture doth not intend any other Prerogative, than that which was onely properto that, Thou Simon, and I have prayed for Thee, that is, for Peter himselfe. But, the now Pope (you know) is not Simon, but Clemens, or Urbane, or the like : and Christ his prayer was for one person, and not for a whole bodie of Successors, for then it should have beene said for You, or for Thee, and Thine. Nor hath every Pope a Privilege (as you All grant) that falling i Privilegis per-into Temptation, he must rise againe.

Our second Consutation is taken from the nature of a Pri- persone individual

uilege: i A personall and singular Prinilege (faith your le- tantiun concedifuite is that which is granted unto an Individual person, with nomine—& hoc expression of his name; and this Principe duth not extend to any in iure absolute other, but dieth with the person to whom it is granted. So he redium personale. The Case then is plaine. You therefore must first raise up Saint gredium personal. Peter from death, and place him againe in the Romane Chaire, 96. Trass. 14.8.2.

before you can challenge the Prinitege of Peter.

Our third Confutation arifeth from the Law of true expo- thidem,

dif. 17. Cum per-

fition.

k Conveniunt omnes Catholici -in hæc, quòd Pontifex,vt primatus Doctor, peffit errare etiam in vniuerfalibus tam fidei quam morti, idá; ex ignorantia,vt alijs Doctoribus interdum accidit.Bellar.I. 4.de Pont.c.2. S. His notatis. 1 Papam quem-

SECTION CHICAGO

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fition. The Prinilege, granted vnto Saint Peter, whatfocuer it was delivered it was in one tenure of words, namely, that his Faith faile not, without any note of distinction : and it is the Law of all Lawes, Non distinguendum, vbi lex non distinquit. So that whereas you ascribe two Privileges conferred vpon Saint Peter, by the words of Christ, one not to erre from the Faith, which was In himselfe, as a private Doctor : the other not to erre publikely, to seduce Others, you are necessarily chargeable either to claime both these Prinileges, in the behalfe of your Popes, or else to confesse that he hath no more interest in the second (that is, not to erre, as Pope, in his publike Conclusions, to the seducing of Others) then he hath in the first, which is, as a private Doctor, not to erre in himselfe: the quaftionibus furis Cardinall himfelfe confessing, that & The Pope, as a prinate Doctor, may erre in Questions concerning as well Faith as manners, as well as other Doctors; and that this bath sometime hap. pened to your Pope. And this you call an opinion, wherein All Catholikes doe confent. And therefore your lesuite doth reprodue those, who write against this I Common Consent.

libet -vt priuatam personam, errare posse, & à side desicere; ets noui Scriptores aliud desendere tentaueriat, prater communem sensum Doctorum, &c. Salmeron Ies. Com. in Gal. 2 disp. 24. S. Excusabilius pag. 107.

or, Thom Simon and I have prayed for Thee, that CHALLENGE.

Ne would maruaile that learned men, for the defence of a perjurious Paradoxe of the Popes Primacie, as The Catholike Bishop; and the Soueraigntie and Infallibility of his See, as the Catholike Church; fhould intangle themselues in fo groffe affertions, as are so easily confuted by the Common Lawes of the expolition of Scriptures, by the nature of a Prinilege, and by their owne palpable Contradictions : but that it is the wifedome of God to prooue the wifedome of a man,against God, to be no better than errant follie.

> Peter from death and place in magning in the Romans hallenge the Primitre

The Second Scripture obiected, for the Derivative Primacie and Iuri diction of the Pope , from Saint Peter, is Matth. 16.

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SECT. 7.

7E have heard of this Text alreadie, as it concerneth Peter himselfe, when Christ faid vnto him [Bleffed art thou Simon .- Thou art Peter, and upon this Rocke will I build my Church, and the gates of hell shall not prenaile against it.] Wherein, againe, we see Perer, but where shall we see the Pope? The Rhemists by their Marginal note vpon this Text, as it were by a fore-finger, point him out vnto vs, willing vs to observe that this Text * Is the Gospel upon the Creation and the place. as it were by a fore-finger, point him out vnto vs, willing vs to Coronation of the Pope, and on the Anniuer fary thereof. So they. spoken to Peter doth accordingly belong to the Pope, by the right of Succession. Which being the same error, that was committed in your expounding of the former Scripture, is now . refelled by the fame Confutations: but especially by your owne exposition vpon this place, wherein (as your Bishop miles A continued as your Bishop truely commenteth) m There was granted to Saint Peter an m Petrus Beatus unfallible certainty of his foules eternall bleffednesse, which is an dicitur ex certitiexcellent Privilege. So he. Which also the other words do more furura, per reuela-Emphatically import, where Christ saith that The gates of hell tienem, de qua dubitate non po-shall not prevaile against it. Where, by gates of hell, are meant terat. Et hoc suit (you know) " Temptations of Satan, Vices, Herefies, and Per-Secutions. So you.

That Saint Pau Bi D ON BLA LAL DE NO FE Sand With

Sum Peter, was not be the now Pana CO then it should have concerned your Doctors, if they had five per hareses, Dheene men of either Faith or Front, to haue made good the Iurisdiction of your Popes derivatively from Saint Peter, tiones. Maldon. and not thus to have beene void of both conscience and mode-Rie, in violating the facred Writ. For fay (we pray you) are all your Popes, by virtue of their Succession from Saint Peter,

holenes, Aponi-

dine beautudinis magnum donum. Abulens. Episc.in Matth. 16. n Per Portas Inferorum, intelligitur absque omni refiricione omnis vel per alia vitia, Ief.in Manh. 16.

so bleffed now in their hopes, as to be infallibly perswaded that no Temptation of Satan shall prevaile against their perfons? But that they snall be bleffed everlastingly? Will you have vs to be thus perswaded of those, who either have beene, or may be desperately wicked in their lives, Heretikes, Apostates, Atheists, & the damned limbs of Sathan? Them, we fay, of whom your Massonius witnesseth thus: O Nom a daies none ditatem require: requireth Sanctity in Popes, who are then held to be the best Popes, when either there is a little goodnesse in them, or else when they are not worse than other sorts of men are viually. Or of whom your Cardinall Baronius; ? There have beene intruded into Saint Peters Throne monstrous and most beastly men, and of most desperate condition. Or of whom your Genebrard thus: 9 For an hundred and fiftie yeeres space have 50 Popes er homines mon- beene, rather Apostaticall than Apostolicall. Or of whom Cardinall Bellarmine thus; Pope Iohn the 23 was of fodiffeperditifimos. Ba. lute a life, that common people conceined, that he thought there was no life eternall. Or of whom your Jesuite Costerns thus: We confesseit possible (faith he) that Popes may become Idoq Per annos ferè latrous, and give themselves to Diabolicall arts. So they. We ture Maiorum de- haue not vrged you with the proofes of Protestants, but with the plaine Confessions of the most zealous Proctors and Adgolve potius quam uocates of the Romane Church. Thus much of the Paithof Saint Peter, who being joynt-founder of the Church with S. Anne Christi 901. Paul, may not be thought distoyned in beleefe from him: Of whom we are now to treate.

Where; by ourer of vitz, vt vulgus hominum existimaret eum negare vitam æternam. Bellar. lib. 4. de Pom. c. 14. 5. Itaq; ifte. I - Quià fieri potest ve Papa idola colat, & Diapolicis artibus operam nanet, Coster. Ief. Enchiral. de Summo Pont, cap. 3. S. Fatemur.

> That Saint Paul, the Co-founder of the Church of Rome with Saint Peter, was not of the now Romane Faith, either concerning the Father-hood, or Mother-hood, which is now presended, thereof. our Popes accusancely from S

> > and De.Se v. Tio of But a contelence

Lwaies you are to remember, that you have not attributed to the Church of Rome the title of Catholike and Vniner salt

o In Pontificibus nemo hodiè san-Optimi putantur, fi vel leuiter boni funt, vel minus mali quam cæteri mortales effe foleant. Massonius de vitu Pont. in Iulio 3. p Intrufos fuiffe

in Cathedram Pe-Brofos, vita turpiffimos, moribus ron. Anno Domini 897.11.4.

150. Pontifices circiter 50. à virficientes, Apotaclicos, Apoltati-Apostolicos tuisse. Genebrar. Chron.

pag.553. r Iohannes 23. tam diffolutæ

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and the son at iciam hicheras

epist. ad Gal.

Univer Call Mother, further than that the Pope (as Catholike Father) is to be acknowledged the Successor vnto S. Peter in the ordinary Pastorship and jurisdiction over the Catholike and Universall Church of Christ. Our Affertion is, that Saint Paul had no fuch Beleefe, concerning either the pretended Dominion of Peter, (and consequently of your Romane Pope) or of the Universall power of the Romane Church about all others: or yet of the absolute Continuance thereof in the faith of Christ.

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That Saint Paul beleeved not the supreme Pastorship of Saint Peter, abone himselfe; proned by his comparing of S. Peter with himselfe.

SECT. 9.

Twhat time as Saint Paul was vexed with false Apostles, who (as Saint Hierome, a you know, commenteth) Af- a Hieron, Pref. in firmed, that Peter, Iames, and all the Churches of the Iewes did Pleudapostoli asmingle the Ceremoniall Law and Gospell together; and all to & Jacobum & tothis end, that they might lessen and vilifie the authoritie of S. tas Indan Ecclefias Euangelium Paul in respect of them, as though they had bene the Disciples Christi cum lege of Christ, and he the Disciple of the Apostles: Hereupon Saint vereri miseuisse. Paul, who was otherwise the most humble among men, (in so theritatem pre its much that he standing upon comparison, would be held the lis in nomination by Greatest, but yet of sinners, and The least of all the Apostles:) modi sermonibus notwithstanding, when it stood him upon to maintaine his elevare studebants Non Paulus hic Calling, which he had from Christ, against all malicious De- ferendus, nam hic tractors, he professeth, saying, e In as much as I am an Apostle Apostolorum disof the Gentiles [Dozaco] I magnifie mine office. So that vpon a Christi,&c. Ederus Compulsarie comparison, prouoked by the Calumniation of partit. Theol. p. 451. others, he esteemed it no arrogancie, but direct iustice, to a- b 1.cm, 15. uouch his owne worthinesse, for the advancing of the worke c Romanas. of his Ministrie.

A long time after the exercise of his Apostleship, he would not d Go to Hierusalem to Peter, or any of the Apostles, lest he d Gal. L. 17. might have feemed to have bene authorized by them; yet three yeares after that he taketh a journey thither, e Tofee Pe- e 36. wesse 18.

ter;

f Gal. 2. 2. g Aliud est con-ferre, aliud disce. re. Inter conferentes æqualitas eft, discens à docente in hunc locu. Tannas in hunc locum. h Gal. 2.5. i Nihil doctring, aut potestatis. Aquinas. k 2.Cor. 21.5.

in de mois 1 Gal. 2. 9.

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care fluidelient: n Rhemists upon this place.

o Go and teach 28.19.

ter; doubtlesse for honor sake, as one in order of Apostleship most eminent; but this he did voluntarily, in discretion and brotherly communion; and not in subjection, as the Context Theweth. Fourcteene yeares also after this, he maketh a fecond voyage to Ierufalem, where he meeteth with Peter and others. What then? f I conferred, [or, communicated] vnto them (faith he) that Golbell which I preached. & It is one thing to conferre (faith Saint Hierome) another thing to learne: for among them that conferre there is Equalitie. We heare not, as minor, ait Hieron. yet, of any authotitie which he receiued either from Peter a. Tefte Salmeron lef. lone, or joyntly together with the College of the other Apoquam cum Amicis stles, or of any thing that might betoken his subjection: No. & paribus. Aqui- he veterly disclaimeth this; for, speaking of the Chiefest, he faith, h Those who seemed to be somewhat, in conference added nothing vnto me. [NOTHING,] namely, i Neither concerning doctrine, nor authoritie, as very well faith Aguinas. In a word, & I (faith Saint Paul) am not inferiour vnto the chiefe of the Apostles. What then obtained Paul of Peter, and of the other chiefe Aposiles? Heare S. Paul himselfe; 1 They gaue unto me the right hand of fellowship: which was onely a testimonie of Communion in one Profession and Apostleship; no imposition of subministration or subjection.

Hitherto we have kept in the Negative, of his not Inferioritie; but Saint Paul doth further instance in the Affirmative, of his Equalitie: m They fam that the Gospell of the uncircumcision was committed unto me, as the Gospell of the Circumcia sion was unto Peter. Where, to seeke no further than your Rhemists Notes, " It is plaine by this place and others, that to them (that is, Peter and Paul) as the most renouned Apostles, the charge of all Nations was given, as divided into two parts, that is, lewes and Gentiles. So they. Their Dioces therefore was divided, yet not exclusively, for the authoritie of the Apostles was o volimited, and often did as well Peter (notall Nations. Mar. withstanding this division) preach to the Gentiles, as S. Paul to the Lemes; but yet differently, namely fo, that the ordinarie course of their Ministration was distinguished, Peter to the Iewes, and Paul to the Gentiles; which was of infinite extent larger than the other. In which respect Saint Chrysostome

doth not flicke to fay, that P The Univerfall dispensation was committed to Saint Paul.

I. CHALLENGE, from Reason.

id

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to

p Cui emnis prædicatio, cui res orbis, mysteria cun. Aa, vniuerlaque dispensatio à Deo creditur, Chryfoft. Hom. 18.in epift. ad

Nall this we fee not in Saint Paul any acknowledgement of Subjection, or Substitution to Saint Peter, but a plaine Plea of Equalitie: or else tell vs, what Pope, fince Gregorie the first, would not hold it a Derogation from his Popedome to heare any Bishop in the Church stand in Contestation, and fay that The Pope could adde nothing to his authoritie; nor that he was any whit inferiour to the chiefe of all the Bishops in Rome, among whom the Pope himselfe was one? What boldnesse, and indeed contumely would this be judged, not onely to make many Chiefes with your Monarch; but also to account himselfe Nothing inferior to the Chiefe of them? Adde hereunto his next Assumption, that he had as good and absoluteright in his Dioces, as the Pope had in his. Your Iesuite Azorius saith, that 9 When there were two Emperours, one in Imperatores, your the East, the other in the West, both of them holding equal au in Oriente, alteria thoritie throughout the whole Empire, it could not be but the authoritie of the one must needs diminish the authoritie of the hac ratione neuter other in some part, and yet neither should be subject to the other. So he. And indeed it could not otherwise be. Neuer in solidum prewas there heard of Monarch (as you inftile the Pope) in Imperio Dinifo, that is, in an Empire divided, in an equalitie with any other. For Division and Equalitie is of moe, whereas Monarchie can be but of one. So impossible it is, that Saint Paul Tom. 2.1. 4c. 12.5. should have bene of the now Romane Faith, concerning Subiection to the Pastor of the Romane Church.

Olim duo erane Occidente summa potestate potiti: ius habet in alterum, ità vt vterque effet: lic quoque vtriusque potestas minuitur ex parte, nec vnus alteri prech. Anor. Fef. Tribus modis.

CHALLENGE, from the Fathers.

Vch time need not be spent, in collecting the Testimo- f Quis gui pre-Vanies of Antiquitie, among whom Saint Ambrofe faith, ponatur incertum that Paul was not lesse in dignitie than Peter. Saint Maxi- du Maximu Sermus, that I Whether Paul or Peter were to be preferred, it is more which familie

r Paulus tempore. non dignitate minot Ambrofin 2. Cor.cap.12. uncertaine.

t Haulos idorepos or duro (fc. Petro) Thier 28 w'der ipid , &c. Chry fost in Epift. ad Galat. 1.18. lorum aquales,] Principes Ecclex Columna Ecclesia, Bafil. in Epist. y Duo Christia. Eucherius Lugdun. Exercit. 16. in Baar cremis buoss. Chry foft. Hom. 18. a Paulus obtinuit totius Ecclesiæ principatu. Greg. in 1. Reg.l.4.c.4. Et effectus est Ca-

uncertaine. Chryfostome saith, Paul (that I say no more) was equall to Peter: Saint Hierome; " The titles of these two Apostles are equall, (faith he) they are Chiefe of the Church. S. Basil; * They are the Pillars of the Church. Y Encherius; a Stituli Aposto. Peter and Paul, two Princes of the Christians. You will not we presume) so much prejudice these Fathers, as to thinke fix. Hiero.in Pfal. that they could not discerne betweene a Monarch (such as you held Saint Peter to have bene ouer all the other Apofiles) and a Subject; or so vniust, as to have thus equalled these Two, if they had beleeved All the Apostles to have bene subnorum Principes. iect to the Dominion and Iurisdiction of Saint Peter: much en citatur à Casaub. lesse could they have attributed to S. Paul Titles of so great eminence, as to instile him One, To whom was committed 2 0 This description the administration of the whole Church: and One 2 obeying the government of the Church Universall: and One made the in Epift. ad Roma- Head of Nations.

> Saint Pauls Comparison of Others with S. Peter, against the pretended Primacie of Peter his Iurisdiction: ouer the other Apostles.

SECT. 10.

Tirft Saint Paul diffinguisheth Iames, Peter, and Iohn from T the other Disciples, and joyneth them in one Chiefedome among themselues, saying; b I conferred with them of reputation: and againe in the title, c They that seemed to be Pillars: and yet againe, d They that were Chiefe of the Apofles : Lastly, his last vale with them; They gave to me the right hand of societie and fellowship. Ergo, he accounted them Equall in authoritie (which ancient & Fathers have collected from thence) yet fo, as in alleaging their names, Iames, Peter, and Iohn, he preferreth Iames before Peter. Do you aske why? You can answer your felues. Because (say you) lames was Bishop of Hierusalem, where the Apostles were at this time, when S. Paul writ. Be it so, It must then follow that Iames was, tum Lorinus Ief.in in that respect, Superior to Peter.

Laftly, whiles Paul is earnest in vindicating the dignitie of his Puftorship, even then, when he would stop the mouthes of falle

b Gal. 2.2. € 76.ver.9.

d 2. Cor. 11.5. ANY.

put nationum.Ibi-

dem.

e Chry foft. Am. brof. Occumen.

f Præmittitur Iacobus, quia erat Epile. Hierofoly mitanus Aquinas, Rhemists, Salmeron Ief. in hunc lo-AEt.1. pag.38. vbi adiungit Anfel.

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false Apostles, who objected that he had no sufficient Commission to preach, as not having bene authorized by the other Apostles; hee answereth, that hee had received his Calling Not of men, neither by man, but immediatly from and by g Gal. 1. 1. Iesus Christ. And for proofe hereof he addeth a reason, saying, of the time when he was at Ierusalem : h I indeed sam h Ib.ver.18,19. Peter, but other of the Apostles saw I none, saue Iames the Lords brother. His Consequent is; Ergo he received not any authoritie of his Ministration from the Apostles. Which had bene a feelie, and indeed a fenceleffe Reason, if the spirit of Papiflry had reigned in those dayes, because his Aduersaries might readily haue replyed, What is that you fay? Saw you none but Peter? as though Peter were not sufficient in himfelfe to authorize you, feeing that Peter, being the Vicar of Christ, and the Ordinarie and Vniversall Pastor of his Church, is All in all; because the Gouernor of all others, without exception. But Saint Paul, we know, spake by the Spirit of . God, the Author and Fountaine of Diuine reason, and could not therefore argue abfurdly: yet notwithstanding he and the service of the servi fwered faying, I fam none but Peter, except lames. Plainly fignifying, that Peter, at that time, could not challenge lurisdiction over the College of all the other Apostles.

I. CHALLENGE. proted booking

Bupire. Next, to calle that the CEt before your eyes any Bishop, (as for example the Bi-Thop of Toledo,) who should defend that he was a Bishop extraordinarie, and needed not at all to be authorized from Rome: and when it should thereupon be objected, that he had bene at Rome with the Pope, and other Bishops and Cardis nals there, and therefore it must needs be thought that he was established in his Calling by them; then the Bishop of Toledo should answer semblably, as did Saint Paul, saying; I confesse indeed that I went to Rome, to visite the Pope, and about with him certaine daies, but other of the Bishops or Cardinals there Isam none, except the Bishop of Cullen; and therefore you may not object unto me, that I received any authoritie from the Conclane and College at Rome. Can you conceive that any answer could

that is notes

could more derogate from the now Popedome, than to ByT, and except against his authoritie, in ordaining or establishing that Bithop of Culten? Yet fuch like was the Answer and Apologie of Saint Paul for himfelfe.

II. CHALLENGE.

i Gal, 2.9.

k Bellar. Vide Refutat. in nostra Caufa Regia,cap.4. Sect.7.

* See aboue in this Chap.Sett.11.

1 Gal. 2.9.

m Bellar. & alij. futat .in nostra Caufa Regia, per sotum,

bluos

He Cause is waightie, and may require a further application, as thus; whiles you give to the Pope an absolute Iurisdiction, cum plenitudine potestatu, ouer all other Bishops. how can you fuffer him to be mated or equalled with other Bishops, as Paul did Peter, by ioyning in societie with him I Iames & Iohn? Much leffe would you permit, that the name of the Bishop of Cullen should be preferred before the name of the Bishop of Rome, (whose Dioces you extend & To the ends of the world,) as to marshall them thus, viz. The Bishop of Cullen. the Bishop of Rome, and the Bishop of Millan: as Saint Paul did, in alleaging the name of lames before Peter. For, for you to fay, that this was done * Inrespect that Iames was Bishop of Ierusalene, and the Cause had relation to his Dioces, is as much as to feigne that the Arch-bishop of Anignon, whilest the Pope resided there, had beene put in Catalogue before the Pope himselfe; or that the name of some King must bee placed before the name of the Emperour, even within his owne Empire. Next, to talke that the Bishop of Toledo, or any other Bishop came to visit the Pope, and was dismissed by receiving from him, 1 The right hand of fellowship, as Paul did of Peter, how (if perhaps the phrase had such a literall sence) would you thinke this good manners in a Bishop, since you do tutor and instruct your Kings and Emperours to do homage to the Pope, m In killing his facte? But especially to Videat Letter Co- heare any Bishop, with a By T, to intimate the No-authoritie of the Pope in his Creation and Ordination, (as S. Paul did of . Perer) might this feeme tolerable vinto you, who fill honour him with the supreme Titles of " The Vninerfall Father, The Catholike Bishop, and Pastor oner the whole Christian world?

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CHAL-

III. CHALLENGE.

7 Illingly shall we passe by other Objections, taken from the comparison of Paul, or other Apostles with Saint Peter: although we know, that if Saint Peter had given sentence in the Apostolicall Synod at Hierusalem, as " Iames n Ast. 13.13. did in his presence: If Peter had beene a Sender of any of the Apostles, as he was himselse, one that was * Sent by others: * Att. 8. 14. If Peter had *leaned on Christ his breft, as Iohn did, and had * 10.13.23. therefore beene folicited by lohn to aske a question of secrecies as John was by Peter: If Peter had beene called by a voice from . Att. 9.4. heanen, as Saint o Paul was: If Peter had made as bold with Paul, as Paul did with Peter, by Reprouing him publikely [iugeos Sir marter] P before them all : which farre differs from P Gal. 2.14. the Papall Prerogative fet downe in the Canon Law, faying, 9 If the Pope be negligent, &c. So as thereby innumerable are led to Hell, yet is there none that may fay, Why doe you foe? If q Non est qui Peter alone (as did Saint Paul) had written To the Romanes : ficfacis ? Part. 1. Dift. 40. Si Papa. r Rom. 1. s Act. 27.24. If it had beene faid of Peter's Thip, as it was of that, wherein S. r. Paul was, God hath given unto thee all them that Saile with s 16. ver. 35. thee; And, Except those remaine in the ship you cannot be saued: Finally and principally, if Saint Peter had written of himselfe, u 2. Cor. 15.28. as Saint Paul did, faying, " I have the care of all the Churches: This one (to omit the reft) would have feemed to you a firmer Foundation than the word Rocke; and have caused you to lay downe your former in pean, and infultation, raised from the depraued sence of those Scriptures, [Bleffed art thou Simon,] of [I have prayed for thee,]or, Feede thou my Flocke] or any other the like, whereby you labour to erect a Monarch of Peter, and (by your Consequence) vponthe Pope, oner all Churches in the world. Wherein we challenge you of prejudice and rashnes.

Hitherto we have spoken of the Faith of Saint Paul, concerning the authority of Saint Peter, and but consequently of the Romane Bishop. We are in the next place to trie S. Paul's Faith, directly, concerning the Romane Church it selfe. That Saint Paul was not of the now Romane Faith, concerning the former Article, viz. The Catholike Romane Church, &c. as may appeare by his owne Accompt of the Romane Church.

Our first Proofe.

SECT. II.

Reat was the estimation, doubtles, which Saint Paul had Jof the Christian Professor of his time in the Church of Rome; yet not fogreat, by farre, as you would make the world beleeue. For first, we have heard your vaunting of the Preheheminence of Rome, because * It was founded both by Peter and Paul, the two most renouned among the Apostles: which boast is as easily blowne away, by propounding a confessed Parallell out of your Bozius, from Ecclesiasticall Records, Thewing that a Peter and Paul both founded the Church of Corinth. Yet was Corinth neuer knowne to have preheminence aboue Alexandria, or other Churches of Asia, or elfewhere.

Oh! but there is a second place, which will stop all mouthes of Contradiction, in the Epille of Saint Paul to the Romanes, Chap. I. ver. 8. I thanke my God, through Iefus Christ, for you all, that your Faith is published through-out the World. Vpon this Commendation of the Faith of those Romanes, the b Professors of the (now) Romane Faith vse in a manner to triumph, as though that Encomium, with the fame Faith, were hereditary to that Church: or as if, at that day, CATHOLIKE and Romane had beene all one. An Obiction now-adaics breathed into the mouth of euery Vulgar Papist. Whereas Ief. in eumlocum. first, if you will permit your owne Cardinall Tolet, and your Lesuit Sa to be our Expositors, both will say, that These words, [through-out the world] are to be taken as Hyperbolically floken, and by way of excesse. Yea One of them resolueth, that by the words [Your Faith] is not, meant, What the Relocum. Anna. 16. manes beleened, but onely, That they beleened; their Faith be-

* See aboue Chap. 4. Sest. 1.

a Dionyfius Epif copus Corinthio. rum scribens ad Romanos: Petrus & Paulus ambo, cum & noftram Corinthi, & vestra Roma Ecclefiam fundaffent, &c. Apud Euseb. Hift. lib. 2. c. 24. Teste Bozio de fignis Ecelef. lib. 4. cap. 1. pag. 241. b Boziewib. lib. 3. cap. wle pa. 225. & Rhemists Annot. in hunc locum. & Baron, An. 58. mum. 48. c Hyperbole. Tolet. & Eman.Sà d Fides vestra :] Non quam vos creditis annanciatur, sed vos credidiffe in toto mundo vulgatur.

ing now published through-out the World. So that it appeareth not by this that the Faith then was held Catholike, because the Romanes beleeved it; but that it was now a common fame thorow out the whole world, that the Romanes had received the Christian Faith. And no maruell, seeing that Rome was then the publike stage of the World, by reason of the Imperial Seate there: whither all forts of people vnder that vast Empire had recourse, for the discharge of Tributes, and Accounts for their Offices, and the like: So that it was not possible that things done publikely in Rome should not be knowne to the whole visible World, as your owne Iesuite Pererius e doth obserue. Easily therefore might that newes be spread abroad through-out all en poterat, ve quarters, that the Romanes had received the Faith. This is all.

Secoudly, your former Insultation is easily checked with a niebant, easilos, quin toto erans Parallel of the like, if not of a larger Commendation of the terrarum orbestafame Apostle vnto the Church of The falonica, 1 Theff. 1.2. enim vibe Roma-We give thankes alwaies to God for you all, making mention of nord Imperatores you in our prayers, Remembring without ceasing your worke of behant. &c. The-Faith. And againe, ver. S. From you (faith he) founded out odoret. Teste Pethe Word of the Lord, not onely in Macedonia and Achaia, but Diffu. 4. also in enery place your Faith to God-ward is spread abroade,

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And least you may peraduenture thinke, that Rome having had the preheminence of Commendation before The [alonica, f Epistolati Pantherefore the Church of Thessalonica received their Faith from 6 Paulo priùs the Romanes; this Objection will rebound upon the Authors scripte sunt, Thethemselues: for although the Epistle to the Romanes have the primo 1. ad Tieffirst place, by the Ordinance of the Church, it is not because fal. secundo, 2. of the Dignity of the Church of Rome, but for the excellen- ad cofdem; terro. cie and necessity of the matter and Argument of the Epistle it quarto, 2. ad eof felie, which is the Doctrine of Instification. For if we consider ad Timoth. Sexto. der the order of times, wherein the Apostle Saint Paul Writ Epistola ad Titts, his Epiftles, your owne Authors willingly consent to the Septimo ad Roiudgement of Theodoret, that f According to the order ob Ederus partit. served by Saint Paul, first were published the I. and II. Epi- & Salmeron Jes. files to the The Salonians; after them, the I, and II. Epi- To.13. Traff 3.0 files to the Corinthians, cic. and the Epiftle to the Romanes in gen. Dif. 4. come not in till your seventh place : or rather (according Ex Theodoret. part. Milita

que Rome ene-

to Theff.3.

* Onuphrius ex- to your * Onuphrius his computation,) not vntill the accomptesh. 1 . Frat laft. 1. ad Theff 2.2.ad

Theff.3. ad Gal.4. Prior ad Cor. 5. Prior ad Tim 6. Posterior ad Cor 7. ad Ephel 8. Posterior ad Tim.9. ad Philip. 10. ad Coloff. 11. ad Philem. 12. ad Hebraos, 13. ad Titum; 14. ad Romanos. Omphrius de Primatu Petri part 3. Diffuafio, 5.

CHALLENGE.

mani credebant citin vniu erfo mundo, fed iplos illud ad Theffalo-Rom. 1. pag. 30. 91 Supra.

Eeing that the Commendation of the Faith of the Theffalo-Dionians, and the Encomium of the Faith of the Romanes are both, almost, in words and in sence fully the same, as your g Non quod Ro- owne Cardinall and lefuire g Tolet doth tell you; this shewannunciatum di- eth the vanity of your objections, from point to point. For first to argue, Ergo the Faith of the Romanes was first, it is fidem recepifie & crossed by the Church of Thessalonica, which had priority in credidite, ficut Saint Pauls Comments of Thessalonica, which had priority in Saint Pauls Commendation. Secondly, to argue; Ergo, Ronicenses Caps A mane Faith, and the Catholike or Vninersall Faith, (in revolis, &c. Tolet.in spect of Vninersality of Place) was then convertible and alone; this is likewise Contradicted by the like Commendations of the Thessalonians: because by the same Argument you must grant, that before that, the The falonike Faith, and Catholike Faith, in the like respect, was also all one. Thirdly, to argue, that therefore the Faith of Rome shall perpetually continue in that Citie, this in like manner is confuted by the former Instance in Theffalonica, which having long fince loft her Faith, doth warne Rome not to prefume of any privilege of Time or Place. But we are to Confult further with Saint Paul, to know what account he had of Rome at this time, when he wrote this Epistle?

> Our second Proofe of Saint Paul's Account of the then Romane Church.

SECT. 12.

S oft as we heare of your Article, The Romane Catholike Church, without which there is no saluation, We (if we should believe this to be true) should expect that S. Paul writing

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writing to the Romanes, especially now when with so divine Oratorie he infinuateth himfelfe into their affections, by commending of their Faith so published through the World, should veeld some such, albeit but implicit, Note of the eminence of that Church ouer others, which you your-felues doe vfually attribute vnto it. But if it shall appeare, that he doth not call it The Catholike Church abone others, nor a Church having any Prerogative before others, no nor yet at all fo much as a Church, as he doth others, but rather the Contrarie: then may we have more reason to suspect your Cause, and you lesse to oftentate.

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First then your Rhemists to this Question, why the Epi-Stles of Saint Paul are not enstilled Catholike Epistles; as well as the Epistles of Saint lames, Peter, Inde, and lohn are, doe answer, * Because Saint Paul (say they) writeth not any Epi- their Argument Stle at all (howbeit every one of them is for all the Church) but of the Epistlesin to some particular Churches, as to the Galathians, Romanes, &c. So they. Which Reason is insufficient, because the first Catholike Epistle of Peter is directed expressely to the Churchesin Pontus, Galatia, &c. and two of the Catholike Epiftles of Saint John are inscribed to particular persons, The Elett Ladie, and Gains. Howbeit in this Answer of the Rhemists we finde Rome to bee but a Particular Church; when furely, if the Apostle had beene possessed with the spirit of the now Bishop of Rome, hee would have instilled it The Catholike Church, and inscribed his Epifile CA-THOLIKE.

Secondly, the Inscription of that Epistle standeth thus; To all that are at Rome, the Beloned of GOD, Saints by calling, &c. Wherein wee cannot discerne so much as one Syllable of the word, Church; as wee finde in his Prefaces to the Corinthians, To the Church that is at Corinth : To the Galathians, To the Churches of Galatia: to the Thessalonians, To the Church of the Theffalonians: But in this Epittle hee faith onely, To them at Rome; Saints by calling; to wit; the same tenure which hee vied in his Epistles to the Ephefiane, Philipplans, and Colossians. Whereunto your Iesuit Salmeron

* Rhemists in

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giues

h Poffit commo dè diei, Paulu Romanos Ecclefiam non vocaffe, quòd in ea inter ludzos & Gentiles effent conté. tiones & factio-Indais probro dabant turpem crucis necem Meffiæ illatam : fordes Idololatriz .- Er co tompore Petrus ex vrbe expulsus Ecclefiz Rom. Pastor, ità vt Roalia folutione, ad -Sed prima Solutio Solidior est meron lef.Tom. 13. in Rom. 1. Difp.7. p.209. Schismata viginti Stapleton de doct.Princip.lib. 13.cap.15. Vnum Schisma erat quinquaginta Sex annorum. Onupbrius in vità

Benediai.

h Possit commo de dici, Paulu Romanos Eccles cons in Rome betweene Iewes and Gentiles (both Christians) sam non vocasse, when Peter the Pastor thereof was expelled out of Rome, so und in ea inter ludzos & Gentiles essent that it had scarce the forme of a Church: and therefore may tiles essent content it sitly bee said, that Paul sorbore to call the Romanes a tiles essent content it sitly bee said, that Paul sorbore to call the Romanes a ludzis probro dabant turpen crucis necem Church. If this were the meaning of Saint Paul, then are ludzis probro dabant turpen crucis necem Church, did thinke Rome to bee (as other Churches) Messiz illatam: contra ludzi se subis obisciebant and Factions, so farre, as not to descrue the name of a sordes Idolola. Church, how much lesse of The Catholike Church?

Now bethinke your selues what the Apostle would ex vibe expusions have called your Rome of after-times, when not onely your Pastor, ità vi Roma eo tépore vix Ecclesia formam haberet. (The allate alia solutione, and hanc redit, dicent) could not bee knowne. Which thing your owne demonstrated into solution folidior est number of these Schismes to have beene * Twenty; Another meron lestom. 13. accounting the Continuance of one of them to have endured into schismata viginti Stapleton de schismata viginti Stapleton de for many yeeres together, kept his residence at Anignon in France.

Our third Proofe of Saint Pauls indifferent estimation of the Church of Rome.

SECT. 13.

The third point concerneth the Prerogative, which you affume to your Romane Church before others. Wee shall desire you to consult once againe with Saint Paul in the same Epistle, Chap. 1. Ver. 13. saying, I have oftentimes purposed to come unto you (Romanes) — that I might have some fruite among your also [xabas] even as also among other Gentiles, That one work [xabas] even as also among Others] must needs prooue

prooue a prick in your eye, who can looke vpon nothing that can more equall the condition of other Churches with the Church of Rome, than that word doth, by the confession of your Cardinall Tolet; and he would have you to Marke it i Perpende Eua-(and we also pray you to Marke what he saith :) i MARRKE gelij indifferenti-(saith he) the indifferencie of the Gospel, because although the Romani interco-Romanes were farre more eminent than other N ations, and had teras gentes emithe Primacie, neuerthelesse in the preaching of the Word, and tenerent, tamen soules-businesse belonging to Saluation, the Apostle maketh in pradicatione Others equall with the Romanes; Among you (faith the Apo- tis negotio pares stle) as also among other Gentiles, of what Nation Soener. So he. cos facits [In vo-Heere your Cardinall (not to diffemble) maketh the Compa-coeteris.] Non rison to stand betweene the Romanes and the Grecians, as enim apud Deum they were before their calling vnto Christianity, namely, in the dai, Graci, Roequality of Sinne, not any one deferuing to be partaker of mani, aut vilorit Grace; by the Gofpell, more than another.

Neuerthelesse, if you shall Marke a little better, nothing peccatores inue-nit, pro omnitsalucan be more cleare, than that the Apostle compareth these Ro- te mortuus est. manes, as they were Christians, with other Christian Gentiles Teles. Jefin converted to the Faith : because, of the same Romanes, to Pauli ad Rom, 12, whom he faid (Ver. 6.) You are catted of lefus Christ; and Annouse. Vct.8. You, whose Faith is spoken of through-out the World; and (Ver. 11.) I long to see you, that I may impart unto you some spirituall gift to the end you may be established : of the Same he faith (here in this 13 Verse) That I might have some fruit among you : thefe, you know, could not bee other than Christians, whom he thus commended, as already called to the Faith: therefore in the next words [nagos]-as of other Gentiles he meant the Churches of the Gentiles committed vnto Christ: Those (faith * Aquinas) unto whom he had preached. So that * Quibus se prethe labour of the Apostle was unpartiall unto the Churches of dicaster Aquinas Christ, further than they should bring forth the Fruites of in cum locum. the Gospell of Christ,

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CHALLENGE.

Wo things there are, by which the estimation, which Writers have of Persons, or Incorporations to whom they Dedicate their Epistles, may bee discerned, to wit, Inforiptions and Comparisons. The Apostle, by the Inscription of his Epiftle to the Romanes, hath given vs iuft prefumption to thinke, that he held not the Church of Rome then The Catholike Church, which as then he had cause to forbeare to call so much as a Church: and that the faid Church(by Comparison) is subject to alteration as well as Others. And so much the rather, because the Indifferencie of the Gospell is such, as is not to be tied to one place or people more than to another, but [xatos] equall to all Churches, so farre forth as they shall walke worthie of the same Gospell of Christ: accordingly as we have beene directed by the Epiftle of Saint Paul to the Romanes.

The Confirmation of the same Faith of Saint Paul, by your owne Confessions, equalling Saint Paul and Saint Peter in their diners Relations to the Church of Rome.

SECT. 14.

2 See aboue Chap, 4.§.I. b Epiphanius Hæref 17. Vocat Challenge fol-

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7 Hat shall we say to your owne free grants? 1. That Saint Peter and Saint Paul were both 2 Co-founders of the Romane Church; 2. That both were called b Bishops of the same Church, by Epiphanius; 3. That the & Authority of Petrum & Paulum Both is cited in the Popes Breenes, for Confirmation of nos. Lorinus lesin Papall Ordinances; 4. That both have their d Images ingraven Att. Applicationer in your Popes Bulls; yea and that in fuch fort that Paul someaddethes confused time bath the right hand of Peter, as well as other while Pein the next Testi-monie, and in the ter of Paul. Thus farre your Popes and Issuites.

lowing. c Bulla Pauli 3. & Py 4. in Concil. Trident. Petri & Pauli Authoritate, qua fungimur, Ordinamus, &c. d Objicitur in antiquis figillis, quibus diplomata fummi Pontificis oblignabantur, inueniri imagines Petri & Pauli, sed huius a Dextris, illius a finistris, &c. — Potest responderi hoc non fuisse pertuum, nam in non paucioribus Paulus cernitur ad finistram. Bellar. lib. I. de Rom. Pont. Cap. 27. Adding; Et olim observabatur et senior, & honoratioral lauam esset. But where except onely among the Persians? as the new Tessimonie provesh. lowing. Testimonie proucth.

CHAL-

CHALLENGE.

7 Hich being so, how may it not perswade you, that your Popes anciently judged, that Saint Paul did not beleeve himselfe subject to the Iurisdiction of Suint Peter, and his Roman See? except you will thinke it possible to extracta Primacy of Authoritie out of Æqualitie, as well of Titles, as of Ordinances; or else to conceiue one to be subject voto him, of whom he hath the upper-hand; especially knowing, that to be placed on the e Kight hand, was held an Ar-e Denique, colgument of greater honour among all people, the Persians onely of Argumentum excepted. If your Popes at this day should see any Bishops majoris honoris. picture stamped ioyntly on his Seale (that wee may appeale to Persas contrarius your selues in this Case) guesse (wee pray you) whether hee mosest Pererius in could behold any other matched in such an equipage with Gen.cap.48.diff.s. himselfe, without high indignation, and extreame Cause of Anathematization. So justly is your new Faith of your now Popes condemned by ancient Attributes, Authorities, and Seales. Thus farre of the faith of Saint Paul, your supposed Co-founder of the Church of Rome, about the time when it was first erected.

That Saint Iohn his Faith did not conceine the same Article of Subjection to the Catholike Romane Church, &c.

SECT. 15.

Not long after the same Time of the foundation of the Church of Rome, did Saint Iohn write his Booke of Renelation, wherein he renealeth that the Citie of Rome is Baby- k Babylon Apolon, according to the generall confent of your owne k lestrites, calyptica eff Roand other Divines; directed not onely by the indgement of Pontea. 13.6 Ls. Ancient Fathers, but especially and invincibly by Saint John 6.2 Riberard Vie-

mium.—Probat Ribera ex Victorino Martyre, & Hieron. locu plurimu, Tertulliano, Ambroño (postquam Asset) ex Doctoribu Pontificijs, ex soptem montibus, quos nominat, ex Apoc. quia dicitur Civitas illa magna, que habet regnum super Reges terra,&c. Quo supra in cap.14-

I K. Iames Pre. mout.pa. 309.310

futura .- Diui-

nare me dicet

Ratio & veritas

persuaserint. — Conflagraturam

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propter illa quæ

in the clearenesse of that Scripture. So just Cause had the most indicious of Kings Christian, I I AM Es our late Soueraigne of famous memorie, to auerre, faying; This place (viz. Reuel. chapp. 17. & 18. (doth clearely and undeniably declare that Rome is, or shall be the scat of that Antichrist. For no Papist now denieth that by Babylon, here, Rome is directly meant, &c.

Next, that it fignifieth Rome, not onely as it was Ethnicall Rome, in the dayes of heathenish Emperours (by which mist many of your Doctors a long time gulled and deceived their Disciples, lest your Papall Rome might have come within their ken) but also noteth Rome, as it shall be in the later age of the World, the Seat of Antichrift. And not thus onely, but that the

m Rhemists An fame Citie shall be burnt with fire. not in Apoc. 17.5.

A Truth so euident, that your Rhemists (who otherwise, of n Quod aliquan. Roma fedes Anti- all others, are most bleare-eyd at the fight of any light, that dò a fide defectura christi, Probaturex may any way make against Rome) doe thus farre grant, as to Apoc. 14. Cecidit lay, m The great Antichrist shall have his feat at Ronse, as it Babylon,&c. Romay well be thought: but others thinke Ierusalem rather shall ma in fine feculi be his feat. But your Iesuites n Ribera and Viega, both of quispiam, sed hune them Spanish Doctors, and publike Prosessors, doe confidentego orabo, vt prz. iudicium deponat, ly auerre that They dare hold him for A MOST NOTABLE rem toram apud FOOLE, that shall denie it, as being a matter without all se maturo indicio examinet, ne plus doubt. So fay they; nor fo onely, but also proue it by conmihi credat, quam mincing Arguments. I Because that the Text saith expresly of this Babylon, that It hall be burned. 2 They that shall then line, Shall see the (moke of her fire, and lament her destruction. propter praterita 3 Because the spirit warneth all them that are in her to depart; Come out of her, my people, that yes receive not of her plaques.

in extremis temp. commissura est, ex huius Apoc. verbis adeo perspicue cognoscimus, vene Stultiffimus quidem negare posfit. — Nam cap. 18 vbi de cius incendio est sermo, hoc scriptum est, Plebunt qui cum ea fornicati sunt, cum viderint fumum incendis cius. — Vz., vz., ciuitas magna Babylon, venit vna hora indicium tuum. — Vtrum illi lugebunt, qui ante mille & multo plures annos mottiui sunt ? an qui nunc viuent & videbunt sumum in-cendi) eius ? — vnde de persecutione illius temporis loquens, Cap. 18. Exite ex illa, ne Participes siiis delicorum. Quoniam igitur dubium non est, Babylonem omnis Idololatria, & omnium scelerum officinam esse, si fidem fecimus Babylonem Romam dici, dubitari non potest eam — à fide & ab obedientia Pontificis descouram. — Post, ex Sibyllarum vaticinys — habort vivates Poiune in ταλόροιο, μέρας δίτι πλέτ Ε λείταμ — ὑπο φλορός πραίς του. Hec & alia multa in hanc sententiam Ribera Les, quo supra. Ο Sequitum hunc Blasim Viega, & atque eisdem rationibus, Comment. in Apoc. 18. & Concludit, — Ex hoc loco (inquit) manifeste colligitur Romam extremis mundi temporibus, postquam à side descerit, &c. — Et vbi dicitur, Exirc ex illa populus menus, &c. Cùm enim sidelibus praccipitur, vt ex illa exeant, ne simul eius ca lamitate inuoluantur profecto oftenditur sermonem esse non de illa Roma antiqua, cum nulli in ca fideles

But

crans sed de illa que conflagrabit extremo mundi tempore. Hac ille in Apoc. 18.

Butthere were then no Faithfull in the heathenish Rome; or if any were, yet are they commanded to Come out of ber, for feare of being confumed with fire. And lastly they adde, to the evidence of the text, the Oracles of Sibyl, as it were, a torch unto the Sunne, viz. that

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The seasen-hild Rome shall be destroyed with fire. Thus farre your owne Authors, not once questioned for this doctrine; p commentarium and although professing it in the ficrie Region of the Spanish Inquisition, yet not so much as an heire of their beards scorch- doxe side repuged therefore: yea, these their bookes are publikely allowed namem, Approbaruni Eman. Cocby the judgement of (besides others) the P Provinciall of the cho, Alphontus de lesuites.

Marry, yet the foresaid Authors (lest they might hereby ferus Gouea feeme to yeeld any matter of infultation to vs Heretikes (as they call vs) or hereby prejudice the Church of Rome, they alis, Ferdinandoe againe and againe admonish their Readers, that this Pro- Eborens. Canphecie, although it point out the destruction of the Citic of cellarius. Ri-Rome, for her Apostacie from the faith, by her Idolatrie; yet barum Gil. Gonaimeth it not at the Church of Rome, or the Bishop thereof be zales, Alphonfus cause the Apostacie shall be (say they) from the faith of that Posseuinus Ies, in Church, and Obedience to that Bishop : 9 Who though he aban- Apparas. don Rome, and Rome it selse be destroid, yet is hee still Bishop eiccus, tainen of Rome. So they.

I. CHALLENGE.

OD himselfe, by his owne example, in his first dayes I worke, taught vs to divide the light from the darknesse. Thus then. That the people of the Givie of Rome, in the later age of the world, must generally depart from the faith, that whatfoeuer faithfull remaining must Depart out of the Citie, that the Citie her selfe, for her mickednesse and idelatry, must be confumed by fire, feemeth now at length, cuen to our Romish Aduerfaries themselves, a truth as cleare as the day, and that juffly, as hath bin shewed. But that, to free their Church and Pope of Rome from the prejudice of defection and revolt from the faith, wee must for sooth beleeue that The Pope, when

Viegz tanquam in re nulla Ortho-Melto Archiepil Eborent Christon Præpofitus focictatis Prouing dus Academia Curiel; etiam Pontifex, licet femper Ecclefiant eft habiturus, at que hic vbicunque fit, Episcopus Romæ erit, eriamfi

illa penitus excisa fit. Reberaguo fu-

Think !

1.200 : " M

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all Christian people are departed out of the Citie, and the Citie it selfe utterly extinct, shall still remaine the Bishop of Rome: this we take to be as darke as darkneffe it felfe. We shall there-* See abone Ch.2. fore call for a Torch (for fo you * call Baronius his writings) to discouer this darknesse.

Sett.8.

r Secundo Claudij Romana Bcclefia à Petro inerigitur. Baron. An.45 mm 1. Ipfa prima Pontificia fedes Petri Cathedra lignea erat. In more Maiorum erat, Episcopis fedes in Ecclefia poluerunt egregic ornatas, quibus illi, cum facras fynancs agerent, infiderent. 76. 2473.11.

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He sheweth that . The Church of Rome was constituted first by Peter at Rome, where (faith he) his Pontificall feat, or fliming, & fedes ei chaire, mas made of wood. Then hee sheweth the ancient cu-Home of Erecting Chaires or Seats for Bishops, in their Churches, placing them aloft, and adorning them with ornaments, where they did fit, &c. This was the originall of Epifcopall Chaires and Seats: fo that Patriarks and Bishops had their denominations from the Churches wherein they tooke possession, and where they had their first Chaires, or feats. Hence came the distinct Appellations of the Patriarcal Church or feat of Antioch, the Seat of Constantinople, and this now specified (as they say) the Pontificall Seat of Rome, Albeit therefore that it cannot be denied that the Bishop of Rome, being excluded from his Church and Seat, is notwithstanding to be accounted the Biffion of that people and place; yet when hee is fo departed from them, that they are also departed from him, fo as there shall be no people in Rome professing his faith; nor yet that Seat, which is the Citie of Rome, extant at all, but wholly consumed with fire: then to be called the Bishop of the Church, or Seat of Rome, is but a man in the moone, and Titulus sine re: namely, as it is written of Hierusalem, I How is that faithfull Citie become a whore? The Citie is called faithfull. not as being now faithfull, but onely because it had bin so.

s 3/4. 1.21.

Trains sittle

t Gal.1. m I Cor.1.

x Cd.1.

y Phil.t.

Z Rom. T.

Saint Pant, in his Inscriptions to divers Churches, taketh their denominations from the places, where the faithfull Profestors were, thus: " To the Churches of Galatia: " To the Church of God in Corinth, and elsewhere : (to shew, that the Church rather doth confift in the Professors, then in the places) and omitting the name of Church, he doth mention onely the Persons , To the Saints at Coloffe, and faithfull brethren in Christ: Y To all the Saints in Christ at Philippi: and also for Rome, " To them at Rome, beloved of God, called Saims. And must wee notwithstanding conceit of a Tishop of a Church

Church of Rome, wherein there is neither people professing, nor place of profession? As if they should call one the Shepbeard of Vtopia, where there is neither Sheepe in the Countrey, nor Countrey for Sheepe: except Oun; should be the Shepheard, and they speak the language of Babel, where * None shall heare * woug anis Nothing of Nobody at all.

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E'der ouder O.

That which we now contend for, in the Popes of Rome, may be cleared by an example of him that is called Emperour of Rome, who because hee hath neither a foot of possession in Rome, nor in the Territories thereof, nor yet any professed Subject inhabiting therein, but the whole Princedome is belonging to the Pope; your owne Divines hold it a kinde of Solucisme to name any at this day The Romane Emperour. Therefore (to alleadge a few, of many that may be produced) Lyra; " The Empire of Rome (faith he) hath for a long time a Iam a multis beene without an Emperour. Faber; b What obedience, I pray illud caruit Impeyou (faith he) doth Rome yeeld to her Monarch? meaning the Emperour. Soto; Now (saith he) is that temporal Do- b Quamoblecro. minion of the Citie of Rome cenfed: and your Ichuite Salmeion, d The Romane Emperour (faith hee) was ouerthrowne preper obedientiafter Saint Perch, ween indi

Annis imperium ratore, Lyra in Roma luo Regi, am i nelcio qui-bus temporibus maior potuit de-

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fectio apparere. Faber Stapulens. in 2 Theff. 3. c Temporale Romana vrbis imperium iam ceffauit. Domin. à Soto, Teste Viega Jes. in Apoc. 13. Sett. 17. d Imperium Rom, iamdiu euersum of Salmeron Tef. in 2 Theff. 2. icibruil amoint Pope, or he weenot. What iay your

II. CHALLENGE.

agos - drain - sega He Romish Babylon then, by the Renelation of Saint John, I is that Citie of Rome, whose place and people must be destroyed. No people can be called Romane, without they haue relation to Rome; nor any people called The Church of Rome, except they be Profesiors of the faith in Rome. Therefore Saint lohn, prophecying of these things, could not but beleeue, that before the end of the world that Church, which is now called The Church of Rome, shall depart from the faith; euen because this Departure must be from the sincere doctrine and worship of God, vnto errour and Idolatrie. Oh! that this were not, at this day, a just Cause to challenge every adensi.

one to Come out of Babylon. Both which we shall be ready in due time to proue by as true grounds, as any haue hitherto beene deliuered.

That Saint John's faith did not conceive the now pretended Monarchie of the Pope, aboue all other Bishops and Pastors in the Catholike Church.

SECT. 16.

* See aboue Chap. 1.

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Hed game Impenihil apud Autho res me legifle meferiores Iurifdiaj. one, atque adeò Jurisdictioni Pontificis Rom. fubtestas Rom. Pontificis semper fuit ordinaria & per-petuò in Ecclefia manfura. Suarez Ief.lib.de trip. wirt theol . difp. 10. Sect. 1.num. 28.

JI That that Papall Monarchie is in your faith, and how it is deriued, we have * heard, namely that because Saint Peter was the Vicar of Christ vpon earth, as his ordinary Pastor ouer all the other spostles, therefore the Successors of Saint Peter in the fame See are of the fame authoritie and Iurisdiction ouer the whole Church of Christ and every mem-See about cha. ber thereof. Hence issueth the Article of your now Romane 1. Sett. 2. 63. faith; that *Without obedience and subjection to the Pope, as e An Apostolisqui the Catholike Bishop of the Catholike Church, None can be rantsuction vere subdit Episc. No bleme, viz. whether Saint Iohn the Euangelist, who lived 20. yeares after Saint Peter, were indeede subordinate and submin) __videtur lect to the Inrifdiction of Linux, or Clerus, the immediate Suctamen extitille in- cellours of Saint Peter. Either Saint John was subject to the Pope, or he was not. What fay you? e It seemeth vnto mee (faith your lesuite) that the Apostles, who survived Peter, iectos—quiapo- were subiect to the Pope, because the power of the Pope was almayes ordinary, and to continue in the Church. Have you any ground for this? I cannot remember (faith hee) that I have read in any Author any thing of this point. So be. A

CHALLENGE.

4. Seff. 11.

* See above A. prope finem.

* See about Cha. C Aint Paul (as * hath beene proued) reckoned thefe Three, Peter, James, and John equally Columnas, that is, The Pillars, and (as it were) equally the three Chiefe Worthier among the Disciples: who, concerning the offices of their Apostle-Chap.4. Sett.4. lit. fhip, received from Chrift (as your Cardinal Cufanus " hath taught

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taught you) Enery way an equall charge. And without Controugrsie, the faith of Iohn and Paul was both the same. Is it then possible for a Christian man to thinke, that John being that Apostle, who was immediately chosen by Christ, and equall to Peter, should thinke himselfe subiect to Linus f the & Baron Ann. 80. Succession of Peter? that he, who for his sublimitie of knowledge in the mysteries of Christ, was called The Dinine; who was made the Pen-man of the holy Ghost, in writing the Gofpell; and one, for whose infallibility in the truth Christ offered vp praiers to his Father; ought hee now to submit his judgement vnto Linus, one of the line of those Popes, whereof Some have beene by Generall Councels, and by Popes them- + See hereafter selues judged for * Heretikes? Chap. 8. Sect. 7.

And againe, that lohn, who at the time of the Supper of our Lord, leaned upon the brest of our Saniour, when Peter (8 you Bannem in fine know) was but next after John, should now prostrate himselfe habuit, cui Petrus before Linus, the Successor of Peter, and (if this Ceremonie Baron Ann.34. had beene so old) to doe him the honour as to * Kiffe his feet? num.40. And not this onely, but to beleeve this Article of due Subjectionto the Pope, Without which none can be faued? which, in- * See Hereaf deede, is more than to Kiffe the feet, or to licke the duft of the feet of Saint Peter's Successor. Sure we are, that the Difciples * of Saint Iohn, to wit, the Christians of the Easterne Church, were not of your beliefe, who, to adhere to the orders of Saint John, refused to observe the Easter of the Latine Church: which they would not have done, if they had beleeved Saint John to have beene subject to those Romane Bishops, or yet to Peter himselfe.

Before we can conclude, you are to be exhorted to obserue the Iesuiticall front of Suarez, who in a matter of this nature, concerning Saluation, durft make this Conclusion of the Apofiles Subiection and Subordination under a Pope; namely (as you have heard him confesse) without any Author, besides himselfe. Whereby you may discerne, with what vntempered morter these men daube vp the Consciences of their Followers.

Ch.4.5.5



CHAP. V.

That the Catholike and Apostolike Church of Christ it selfe, at or about the Time of the foundation of the Church of Rome, had no such Article of faith, viz. The Catholike Romane Church, without vnion wherewith there is no Saluation.

SECT. I.

He Churches vnto which Saint Paul writ (for we name not the Romanes, of whom wee have intreated before) were the Corinthians, Galatians, Ephesians, Philippians, The Salonians, and the differfed Hebremes. As for the other Apc-

fles, lames, Peter, John & Jude, each one writ to Divers those their Epiffles, which are intitled Catholike Epistles. And the Seauen Churches of Asia were they, to whom the booke of the Appealips, or Renelation was directed. Among these the Apostles are instant and vrgent, in inveying I against the Heresies of a Indaisme, b Saducisme, c of morshipping Angels. 2 Against d Apostasie, and a Antichristianitie. 3 Against e Antichristiani- f Dinisions and Schismes in the Church, and abuse of Eccle-2.24. Apoc. 13. &c. fiasticall Orders therein : And yet in all these there appeareth f Diffentions and not any one Syllable or lotato proue your Article of The Catholike Romane Church, without union and subjection whereunto, and to the Head thereof, there is no saluation. No, nor yet Eph.4.11.1 Cor.12 fo much as to intimate any one of the particles of this Article:

a Indaisme.Gal. 1.8.Coloff.2. b Saducisme, de mying the Refurrection. 1 Cor.15. c Worship of Angels. Coloff. 2. d Apostasie. 3 The f. 2. & 2 Tim 4.3. & Iude. tie 2 Thef. 2.1 Ioh. Schismes, 1 Cor. 11 and Concerning Orders Ecclesi. afticall, Rom. 13.

as first, not to fignifie that the Church of Rome was a Catholike, much leffe THE Catholike Church,, as being in right (which you fay) The Mother and Mistris of all others. Not to note, that, in the conuincing of Heretikes, Christians ought to looke (as to their Cynosura) to the Faith of the Romane Church: nor that (for the discouering and avoiding of Antichrist) Christians ought to subject themselves to the Pope of Rome, as the Vicar of Christ. Finally, non yet that, for the preuenting of diffentions and Schismes in the Church . Chriflians ought to adhere and to be vnited to the same Monarchicall Head of the same Romane Church. All which those holy Apostles, the faithfull Embassadours of our Lord Christ, without Controversie ought, and would have done, if (according to the now Romane Faith) either the name, CATH O-LIKE, had bene then Antonomastically to be appropriated to Rome; or the Infallibilitie of Faith to be ascribed to the judgement of her Bishop; or that the Necessitie of Vnion and Subsection to the authoritie of the same Head had bene so necessatie, as without which no Christian could be saued:

To begin at the word[CATHOLIKE.]We defire to vnderstand, why the Epistles of Iames, and Iohn, and Inde were called Catholike, or Uninerfall, as well as the two Epiftles of Peter, if the word [Catholike] were so proper to the Romane Chaire? Seeing that the Epistle of Saint Iames (and fo of the rest) was no more sent to, or from Rome, nor had any relation to Peter there, than the Epiftles of Peter had to Iames g Gal, I.ver. 8. at Hierusalem. Secondly, why Paul was so sole, as of him- & o. selse to Anathemize the salse Apostles, saying, B. If wee, or h Gal. 5. an Angell from beauen preach any other Gospell unto you, let k Pontificem Rohim be accursed: or in admonishing the Irresolute, saying, manum succedere. h Behold, I Paul tell you, and I testifie againe unto you. And Monarchia, ex inthat no otherwise than he did, in absoluing the penitent In- tione successionis cestuous, saying, i I have pardoned him in the person of Christ: probatur. Bellar.I. that is to fay, As the Vicar of Christ, as your Rhemists ob- Probatur ex noserue in their Annotations vpon this place; If so (as you k pre- minibus, qua tend) The name of Vicar of Christ be wholly belonging to the buisolent. Pope, as an argument of his Succession from Saint Peter, in the Sextum eft Vica-Monarchie ouer the whole Church.

rius Christi. Ib. . Cap.31.

But .

1 1, Cor. 1. 12.

But principally doth Saint Paul shew himselfe, in preuenting and repressing of Schismes, once among the people, whom he will not have to adhere to any one man, no more to 1 Cephas, (that is, Peter) than to Paul, or Apollos. Whereas your Roman Cephas would have taught Saint Paul a contrarie lesson, saying, that They, who adhere vnto Cephas, cannot be called Schismatikes, as those who hold of Apollos: because Cephas was that ROCKE, whereupon the Church was built, and fuch a Visible Head is now as necessary on earth to avoide Schisme, as to beleeve on Christ, the innisible Head, now glorious in heaven.

n Ephef. 4.11.

tifice Rom.vt cum Capite, est nota de Notis Eccles.c.

Againe, among the Ecclefiasticall Orders twice, first to the Corinthians, where he alleageth them thus: " First Apostles, then Prophets, after Doctors: and accordingly to the Ephesians, " He gave some Apostles, and some Prophets, and some Enangelists, &c. Here wee should have had good reason to have expected the mention of Saint Peter, as the visible Head among the Apostles, if we had bene of your Faith, to beleeue that the Pope of Rome, as Successor of Saint Peter, is the . Vnio cum Pon- Head of the visible Church; and that therefore o The vnion with the Bishop of Rome, as the Head thereof, is a true Note of Ecclesia. Bellar. 1. the Church: Whereby it may be infallibly discerned, whether or no a Christian man be a member of the Catholike Church, without which there is no Saluation. Which what were it, but to call into question the judgement of Saint Paul, the most profoundest Disputant that euer writ? as though he had bene ignorant of the maine and onely Argument, for the confuting of Schismatikes, and anoyding of Schisme, by keeping, forfooth, the Union with the Pope, and Church of Rome.

> As for the Seauen Churches in Afia, vnto whom Saint John writ, concerning the dayes of Antichrift, when the great Departure from the fincere Faith of Christ must be: herein notwithstanding you could never yet find one particle, to prooue either the Right of Monarchie in the Pope; or Infallibilitie of his judgement; or Necessitie that the Faithfull be Umited and Subietted vnto him. But many Characters may you find, at least of an Antichrift, as well of his person in the Pope,

as you have done of his particular Seate, confessing ingenuoully, that it must be at Rome.

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Saint Peter in his Catholike Epistle P To the dispersed Chri- p 1.Pet.5.1. stims in Pontus, Galatia, Cappadocia, Asia, Bithynia, exhorting the Presbyters (whom he after calleth [interactions. Superintendents, or Byshops] faith; The Elders which are among you I exhort, who am also an Elder, — Feede the flocke of God, — not [nature 18 to 18 domineiring oner Gods heritage, — that when our chiefe Shepheard shall appeare, &c. What may be inferred from hence, you may understand in the third Challenge.

I. CHALLENGE.

Y One will make doubt, but that the Churches, to whom The Apostles have written, were of the same faith with their Teachers, the holy Apostles: and that therefore in the point of Heresie it was not more requisite that the Church of The falonica should subscribe to the Faith of the Church of Rome, than that the Romanes should be guided by the Faith of the The falonians: or that, in the point of Schifine, the Church of Corineh should be compelled to keepe Union with the Church Romane, more than the Romane with the Coloffian: or yet that among the Churches, to whom the Catholike Epiftles of Peter, Inde, John, and James were directed, some should be thought to owe more Subjection to the Letters of Peter, than to the other of James, or John. Else would some Items have bene given out, to fignifie your pretended respects due to the Romane Church, especially enery one of them being required in your Faith, vpon Necessitie of Saluation.

All men would wonder (for example take) that the Bishops of Italy, being al within the Romane Iurisdiction, should
write letters farre and neare, vpon all occasion of Herefie and
Schisme; to diverse Churches within the same Romane Dioces, and yet never make mention, nay nor so much as give intimation of the necessary dependance they have and ought
to acknowledge themselves to have of the Pope, and Seaof Rome.

II. CHAL-

4. Sect. 14.

CHALLENGE. II.

TF it had bene as manifestly renealed by Saint John, that LEngland was Prophesied off, to be the Seate of Antichrist in * See aboue, Chap. the latter times, as (according to your lefuites * Expositions and Demonstrations) he did of Rome, in the word, Babylon. from whence all the faithfull are commanded to depart, except they will be Partakers of her plagues: fure we are, that your Iesuites and Professors would neede no seueritie of Lawes to quit England, and to abhorre it; especially now, when the Controuersie, whether Antichrist be alreadie come, is so daily and duly debated.

III. CHALLENGE.

CAint Peter, albeit an Apostle of Iesus Christ, yet in the ex-Dercise of his Iurisdiction, in the ordaining the Bishops of Pontus, Cappadocia, and other Churches doth intitle himselfe A 9 Fellow-Prieft, or Bishop; a stile not to be found in your Popes Brenes. For we speake not now of termes of Humiliation, as that of SERVVS SERVORVM; but of Office and Function, such as is Priest, or Bishop. And in what terme? [I BESEECH] not but that he had authoritie to command, as an Apostle of Christ, like as Saint Paul, and every Apostle had: yet now taking vpon him the person of an Elder to Elders, he doth not vie that which (you know) is the proper and ordinary stile of the Bishop of Rome, WEE VVILL, AND COMMAND.

The matter of his Beseeching is hortative, and dehortative; for he exhorteth them to Feed their flocke: thus he, whom Christ charged vpon all loues, to Feed his flocke. But not so Hee, who for the space of many hundred yeares is not knowne to have preached at all, even your * Bishop of Rome. The de-I Rhemists Anno. hortative part is in beseeching them Not to domineire over the beritage of God. What meaneth this? The Greeke word signifieth Tyrannicall rule, whereas meekenesse and moderation is required in Ecclesiasticall Officers. So your Rhemists. And they

q Συμφρισδύτι-P07.

r Simon, lonest thou me, feed my flocke. Joh.21. * See hereafter, Chap. 13. Sett. 5. on this place, [za-THRUEISTES.

fav true, and therefore Saint Peters words, wee thinke, do jufly condeme your Romish Tyrannie, especially in two points.

The first Instance of Tyrannous Romish

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SECT.

He first is your Romish Inquisition, wherein there is imprisonment, famishment, torment, and ropes to strangle your prisoners, and all intenebris, workes of darkene ffe; against all' Beleeuers, Receivers, Defenders, and Fauourers of He- t Bulla Coena. retikes. This word, [FAVOVRERS also] hath a great latitude; it may be, if they chance to commend their learning, Inquisitores, quowit, zeale, constancie, or simplicitie, which any Christian may rum furidiaio do in a Pagan. And how they proceed in the Inquisition, it is logicis traditioniknowne best to your sclues. This we find Confessed, that bus, & facris pagi-The Inquisitors of Heretikes deale most cruelly, whilest they debeat, infi tamen. relinguish all meanes of triall by Tradition or Scripture, which hanc omnem ex ince Canonico & they reiett as a dead letter, which, say they, the Heretikes we Pontificum Deas their bulmarke: whereas they themselves obsect and prefixe, crotis crudelifime as the shield of their faith, onely the Church of Rome, which facram Scriptuthey hold cannot erre in the faith, whose Head is the Pope. And ram veluti morniif the partie examined shall offer to proone his opinion by Scrip- go relinquentes, ture, and other Reasons, then with swelling and angrie cheeks ticis (vraiunt) they tell him, that he is not now to deale with Schollers in their feurum & propug-Schooles, but with Indges before their tribunall: and therefore ciunt. fed vhe must unswer directly, whether he will stand to the Decrees of nam Rom. Ecclethe Romane Church, or not. If he refuse, then they conclude, cunt errate non Saying, that they are not to dispute with him by Arguments and potest, prefigunt Scripture, but (and then they shew them) with fier and fagot. cui Papa capite So he. And is not this a barbarous crueltie? Notwithstanding eff. Non aliud ex-Pope * Paul the III. (and no maruaile) when he was go- fi in Rom. Eccle-

cum tota in Theofiam, quæ (vt di-

Quodi Inquilitus conetur opinionem fuam Scripture restimonifs, aliffq; ratiombus tueri, - iratis beccis dictim, non esse illi negotium cum Scholaribus, sed cum Iudicibus ad tribunal: — ideo simpliciter die respondendum, si velit stare Decreto Rom. Ecclesiz: — sin minus sasciculos & ignes ostenduat, dicentes, cum Hereticis non Argumentis & Scripturis, sed facsiculis & ignibus decertandum. Agrippa de vanit.

Scient. cq. 96. x Paulus Terrius Pont. Anno 1379. senio effectus — Cardinales in cubiculum accessi iustic. — deinde ipsos horratus est, vi in optimo Successore deligendo vota coniungerent. Postremo veilled fanctifimum (fic illud vocabat) Inquifitionis officium, quo vno 5.5. authoritatem niti affirmabat. commendatum haberent. Thuanus Hist. Tom. 2. 40.16. An. 1559.

y Relapfus eft, qui postquam in

iudicium vocatus,

& ob hærefin ac. culatus & conui-

cus, cam abiura-

dem hærefim in-

lib.8.c.14. Qui fi, post Abiuratio-

de Hareticos al-

loquitur,reveré-

laudat, prædicat, commendat, vt

teftatur Simanc. Azor. ibid. -

Quodfirurfus Ha.

tur, inuifit, fe illis adiungit, cos

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ing out of the world, Left this Inquisition as a Legacie to his Successor, Anno 1559. when (as your Thuanus storieth) Calling unto him his Cardinals, he exhorted them in the last place to entertaine (as he called it) the most Sacred Office of Inquisition, whereby onely, said he, the Authoritie of his Holinese was supported. So he. And so now you see that vast house standing onely vpon one pillar, which is founded vpon crueltie and bloud.

The second Instance of Barbarous Romish Crueltie.

SECT. 3.

Thappeneth sometime that a man, after he hath Abiured Heresie before a Indge, may relapse into the same againe; which may be (fay you) y By talking with an Hereticke, or nic, & rursus in ea- doing him reverence, or visiting him, or giving him a reward, or else by commending him, &c. The question is, how your Inft. Moral. part. 1. Church ought to proceed with this man? Your generall refolution is, To condemne him of Heresie, and to deliner him to nem harefis, dein the Secular Magistrate, without all hope of pardon: yet so, that if the partie shall continue Obstinate, he shall be immediatly burnt: but if he do repent, then shall he be first strangled, and afterwards burnt. And whereas it may be objected, that muneribus afficit, no Penitent Child ought to be kept out of the Bosome of the Church; your answer is, that The Church doth admit them into her bosome, because though they must be burned, and loose their goods, yet are they allowed the Sacraments of Absolution,

reticis adharet, eos comitatur, honore profequitur, Relapfus cenfeatur. Sic Archidiae. Andraeas, & alij; Azor. ib. Relapfis, quamuis ada pomitentia, spes omnis venia denegatur, - & deinde eos Iudici seculari tradit Ecclesia, vt in eos secundum le--Qui si pertinaces sunt, viui igne comburuntur, si verò pertinaces non sunt, prius strangulari solent, & posteà comburi. Quare ante Relapsum, vtitur Ecclesia misericordià, cum redeuntibus ab Hæresi, vitam eis concedendo, pæna mortis in pænam carceris perpetui commutata, publicatis tamen bonis. - Post relapsum tamen vittur Ecclesia seuero Iure, etiam spe veniæ denegata, etiamsi eos sui peccati pomiteat. — Ob. Sol. Respondet Glossa, Ecclessam gremium suum redeuntibus non claudere, quià quamuis illis bona & vitam eripiat, non tamen denegat Sacramenta pomitentia & Bucharistia. — Ob. Communem naturam subleuandam esse, nec peccatores deserendos vnquam. Sol. Subleuatur natura subsidijs ad anim a salutem necessarijs: vel dicendum est, legem suprà citatam tune temporis editam susse, quandò omues in vniuerfum Hæreticos ad saniorem mentem reversos recipiebat Ecclesia. [Paulo post queritur,]verum lata semel sententia, recipi in gremium possint, si ad saniorem mentem redierints & resoluitur per etiam,& non. Azor. Ies. quo supra. Etiam Suarez Ies. Relapsi, etiamsi verè pœnitentes, pœna mortis afficiendi, absque vlla re missione, Ex Iure Conomico expresse probat. — Ratio est quia censentur incorrigibiles, & moraliter loquendo, &c. Lib. de Trip. virt, theol. disp. 23. Sett. 2. nu. 7.

and the Eucharist. But is this reasonable? Yes (say you) because They, by their relapse, are held morally as Persons incorrioible.

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What shall we say of this Church? what? Namely, that neuer Bubalus was so stupid, as to judge them Morally incorrigible, which do repent so, as to make themselues Capable of Absolution. Nor ever was there any Rhadamanthus so extreme, as at once to pardon, and kill. Therefore Cursed be her mercie, for it is cruell. If the Sonnes of thunder were rebuked by Christ, as not knowing what spirit they were of, for calling for fire from heaven, to consume obstinate sinners; how farre worse are these Spirits, that will needs destroy their Penitents with fire? A practise, by your owne Consession, not heard of in Antiquitie. Thus have we finished the second Part, concerning the Time at, and about which the Church of Rome was first founded.



CHAP. VI.

Of the TIME, AFTER the Church of Rome had her sirst foundation.

SECT. 1.

Rom the Confideration of the Article of our Christian Creed, viz. The Catholike Church; and, Of the Catholike and Apostolike Church it selse, as well Before, as At the Time, when the Church of Rome was first founded, hath bene discouered and resuted that Article of The Romane Catholike Church, without Vnion and Subjection whereunto there is no Saluation: By propuing it False, Hereticall, Schismaticall, &c. Which we are now to confirme from other E-uidences, taken from the Prosession of the Catholike Church

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it felfe, SINCE the foundation of the Romane Church.

Of the more Primitive Times, AFTER the foundation of the Romane Church.

SECT. 2.

Ovr easiest Course, in the disquisition and discussion of this great Mysterie of Popedome, by the indgement of the Church Catholike, will be to follow the seuerall tracts of Times, beginning at the more ancient, and proceeding to Successive and later Times, vntill we come to the last Ages of the Church.

Our first Argument is taken from the ancient Sence of this Article, The Catholike Church, condemning the now Romish Article, viz. The Romane Catholike Church.

SECT. 3.

Fren haue we pleaded Logicke with you about this Terme , [Catholike Romane Church] desiring to know of you (seeing it is Romane, that is, a Particular Church) how it can be called Catholike, that is, Universall, or the whole Church? And if it be the whole Church, how can it be a Particular Church, distinct from the Church of Greece, or Church of France? Will you make vs beleeue that the thumbe of the hand can be the whole bodie? Pope Innocent the third, as though he had foreseene this Obiection, doth preocupate (as you * haue heard) faying ; If the Church be called Catholike, as Consisting of all Christian Churches, so the Church of Rome is not the Catholike Church, but a part thereof: but in respect of the authoritie, which she hath (as an Head over the body) over the whole Church, fo is she called Vninersall, because of her Dominion. Answerable hereunto your Iesuite Suarez; * The Church of Rome, (faith he) not as a particular Dioces or Bi-Shopricke, is called the Catholike Church, but as it comprehendeth and containeth all Beleeuers in Christ, under the obedience of the Pope of Rome. So they. This counterfeit Gloffe vpon thefe

* See aboue, Chap. 2. Sect. 3.

* See in the fame place.

these termes, The Catholike Church, as vnder the Obedience of the Pope, as Catholike and Vninerfall Head, wee shall bring to the Test of the Antient Faith, by the witnesse of more than three Fathers.

I. The indgement of Saint Augustine.

SECT. 8.

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WHat was meant by the [Catholike Church,] in the Sence of Antiquity, Saint Augustine may be vnto vs herein as the mouth of the whole Church, feeing that he had more occasions to discusse this Article than any Other; especially, because in his time the Donatists did no lesse fally than. arrogantly appropriate the name of the Whole Church vnto their Church in Africke, euen as you (although in a different Sence) hold it proper to the Church of Rome, at this day. But Saint Augustine: a The word in Greeke (faith he)is [820v] in Latine [Totum] aut Vniuersale,] that is, whole or universall: [Show] is not one, but the whole, whence the word, [xalohov,] or Catholike is derined. Thus, by diftinguishing Whole Church from One Church, he sheweth, that it is as vnconceiuable that the Catholike, Universall, or Whole should bee but one One part, 2 Quod Grace as it is impossible for one part to be the Whole. Which is your tine totum vel Paradoxe, to call the Head the whole Body, whilest as in your vniuersum inter-Article you make, ROMANE (as the Head) The Catholike and rum ergo, fiue, fe-Vniner Call Church it selfe.

Thus have we heard Saint Augustine: will you now see Catholicum nudhim? Then behold Rem geftam. For when, by that bufie fellow Petilian the Donatist, a publike Conference was held at Car- Gaudent. post thage, betweene seuen Orthodoxe Bishops on the one part and princip. Show non seven Donatists on the other, concerning the Catholike tum, & xabbhor Church: Saint Augustine was singled out by the Disputer and posed in these words; Whence art thou? Who is thy Father? Is the Bishop Cacilian he? This was the Obiection, challenging Augustine to answer, whence hee received his Religion, b Copit ista praand vpon whom he depended? Heare now his answer. My dicatio ab Hieru

öder dicitur, Lacundum totum eft καθόλον, vnde cupatur. Aug. Tom.7.1.3.com est vnum sed tofecundum Totum, unde Catholica nomen accepit.] Idem Tom. q.con. Epift. Petil.c.2. dicatio ab Hieru-

illustrissimo exordio disfudit, disfundens Ecclesiam, quam tenemus, primò per vicinia, deinde per longinqua ctiam in Africam venit. In hanc oculos aperuimus, hanc in dininis eloquijs & testimonijs, sicut ipsum Domihum & Redemptorem comperimns. Abillo Deo Patre, ab hac Ecclesia matre nullius me hominis crimina, nullius calumnia separabunt. Collat. Carthag. 3. num. 230. It is ioyned with Optatus.

communion (laith he) began first at Hierusalem, and from remore places came nearer untill it entred into Africke, and so disperst it selfe through-out all the World. From this my Father, God, and my Mother-Church will I never be separated for the calumnies of any man.

CHALLENGE.

CAy now, if either Petilian the Heretike could have questi-Doned Saint Augustine, professing himselfe a Catholike, whether hee had his dependance vpon CAECILIAN Bishop of Carthage, as his spirituall Father; if it had beene a currant profession among the Churches of those times, to have held the Bishop of Rome The Catholike Father; or the Church of Rome The Catholike Mother-Church, without which there is no Calmation? Or whether it could have stood with the Conscience of Saint Augustine (if he had beene of your now Romish Faith) in a question about the Father-hood, What Bishop; and Mo. ther-hood, what Church he professed; for to (passing by all mention of the B. of Rome) acknowledge no Head but Christ? and neglecting the Romane Church, adhere to the Whole Church, dispersed throughout the whole Christian World, as indeed the properly called Mother-Church? How should not Saint Augustine (although neuer so admirable a Saint) haue beene held a Schismatike and Heretike, if he had lived in these daies, either for his ignorance, or Contempt of the now Romilh resolution of Faith in all such Questions, to wit; that the Spirituall Father of the Church is the Pope of Rome, and the Church of Rome is the Catholike Church is selfe, because Head of all the rest?

* See about Chap. 3.Sett.3.&c. As for the prime Mother-Church, by spiritual procreation, wee see that Saint Angustine acknowledgeth no other than Hierusalem, which verefieth that, which hath been largely prooued, to wit; that although the ancient Romane Church might, in many respects, be called A Mother Church of many other Churches in Christendome, especially in respect of her admirable care, for the preservation of divine truth and peace in the Christian world: Yet now, since, first by vsurping an Original

riginall Prerogatiue of the Vninerfall Mother, she is become the Mother of Arrogance and Falsehood. 2. By preiudicing the Birth-right of other Churches, more ancient than her selfe, she may be called the Mother of Schisme. 3. By excluding All from hope of Saluation, that beleeve her not to bee the Mother-Church, shee may justly bee judged the Mother of damnable Heresse. Of Saint Augustines judgement, more hereafter.

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II. The Indgement of Saint Hierome, concerning the Church Catholike.

SECT. 5.

SAint Hierome was a professed and deuoute Childe of the Presbyteris anteSchurch of Rome, when Rome was yet a true and naturall profess, ait, vrbis Mother, and no Step-dame, who notwithstanding, when the custome of Rome was objected against him (in a Case of difference betweene Deacon and Presst) calling the Aduerse part supercisions set for authority, he maketh an answer sull of indignity; authorites questions of Rome (sayth he) there were more authority in Vrbe quam in Orbe) that is, in one Citie (the Seate of the Bishop of Rome) Hier Tom. 2. ad than in the whole Catholike Church besides.

This is the Testimonie of Saint Hierome, wherein the Fatoroyme is an magthere of the Councell of Basil did in a manner triumph, in opposition to the Papall Claime, saying; d O Hierome, what Ecclesis major
meane you! Is there therefore greatnes in the Pope, because he
governeth the Church? His authority is great; indeed, but not
so great as the authority of the Catholike Church, which is not
completitur orbem. Enant Sylconteined in one Citie, but comprehendeth in it selfe the whole
mins de gestis Come.

Basilfol. 5.

CHALLENGE.

A Pply you to this former sentence of Saint Hierome, if you can, your former distinction; namely, that the Church of Rome is a Particular Church in it selse, but Catholike, as the Head, having Vniversal Dominion over the whole Church; and see whether it will abide the test of Saint Hierome, who, . G 2

e Quòd senfit Romæ Diaconos ferri.Quid mihi profers, ait, vrbis quid paucitatem. de qua ortum est paulo ante, authoritas que. ratur, orbis major est quam vrbis. Hier.Tom. 2.ad Euagr, p.32 9. d Quid ais, Hieronyme i an mag-nus est Papa quià Romanz przek autem vniuerlalis, que non vrbé duntaxat, sed toth

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speaking of the Customes of the Church of Rome, calleth the Custome of that Church, [Urbem] meaning the custome but of one Particular Church, whose seate is at Rome : and oppofeth vnto it the Custome of the Catholike Church, which hee calleth [Orbem,] the whole world. Shewing thereby (with whom also doth accord the judgement of the Fathers of the Councell of Basil) that the Authority of the Church Catholike, and of the Church of Rome are not equivalent, much leffe the fame : for in Identity there can be no opposition, or comparison. None can compare a mans head with it selfe. And what furthermore Saint Hierome did conceiue heereof, will afterwards appeare in due Place.

III. The Indgement of Saint Gregory Bishop of Rome, Concerning the Head Catholike, In denying the Title of Vniuersall Bishop; as did likewise Pelagius and Leo, both Bishops of the same See.

SECT.

A Lthough it can be no sufficient Argument, for concluding a Papall authority, to object vnto vs the testimonies of Popes (which is your ordinarie guize) in their owne Cause: yet will it be vnto vs Armour of Proofe, to oppose against you the authority, albeit but of one Pope disclayining that your pretended Vniner fall Head-Ship, in that Article, which you call, uerfalis Episcopus The Catholike Romane Church.

He who, being Head and Bishop of the Church of Rome, shall denie the Title of Vninerfall or Catholike Bishop to be properly belonging to himselfe, doth Consequently denie that his Church of Rome can properly be called The Catholike, that is to fay, The Universall Church. This is a Consequence, in your owne judgement, so videniable, that your Cardinall Bellarmine, the great Achilles in this Cause, is in nothing more studious, zealous, or instant than in the defence of this Head, and this Title of Univerfall Bishop; as proper to the Pope, and aspeciall Note of Pupull Primacie, over the whole Church of

č Vnum ex nominibus, ex quibus colligitur Primatus Rom. Pontificis, eft Vniquod Rom.Pontifici tribui folet. Bellar.1. 2. de Pot. e.31.initio. f B. Gregorius vitæ meritis honorandus, & in moralibus affertionibus cundis præferendus,in Sacrarum Scrip. turarum intelligétia pollens, Ca mus Jesante Catechif. Conc. Trid.de Encom.

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Christ. Which your Faith, or rather infatuation, commeth now to be confuted by the judgement of Saint Gregory, worthily commended by your selves for a man Excellent in Morall Politions, and in the Vnderstanding of the holy Scriptures. This being so honourable a Witnesse, wee call voon him to testifie two points; first, the Noneltie; secondly, the Iniquity of this Title of Universall Bishop within the Church. In the first place he expressely calleth this Title of Vniner fall Bishop g Anew Title; which (faith he) None of my Predecessors ever g yocabulum nounm. Greg 1.4. vsed. It is but idle and impertinent to obiect vnto vs, that Epist. 32. Nullis Leo Pope, before him, was inscribed Universall in the Coun- Pradecessorum, &c. Epist. 36. cell of Chalcedon; because it was not absolutely there ascribed h Leo Papa vnito Pope Lee, but with a grand Restriction, as thus; i Univer- uersalis inscribifall (to wit) of Great Rome : which is as much as to denie him Chalced. Bellar. to bee the Bishop of the Vninersall Chuch: euen as when i Vninersali Aryou shall instile your now Romane Emperour thus, The Uni- chiepiscopo magwerfall Emperour of Rome, you thereby distinguish him from ne Rome. Comc. Chalced. Act. 3. the Emperour of Turkie, the Emperour of Persia, the Emperour of Mosco, and others; and consequently denie him to be Emperor of the whole world.

As vaine, and indeed ridiculous is it now, after a thousand, & two hundred yeeres, to pretend that k The Title was by that k Episcopus vni-Councel set downe at large, The Bishop of the Vninersall &c. Binius Annot. Church; because it is so read in the Epistle of Pope Leo, but was in Conc. Chalced. altered by the Greeke Scribe, in envie to the Church of Rome. This you should alleage to them that can be perswaded, that any private man could, or durst alter the stile of a publike and 1 This Causanu Generall Councell, against the dignity of the Pope, where the confesses of the Popes Legates were present. And not rather, that some Latus; and Baronius time Scribe hath added that Inscription to the Epistle of Pope of the Epistle of Pope Bonisee. Lee, in honour of the Church of Rome, as is Confessed to have * See beereafter beene done vnto the Epistles of other Popes; and by three Chap. seed. 9.6 * Popes themselves vnto the Councell of Nice. As for the m Hi duo conpoint in question, we stand to the joynt testimonies of Pela- tendebant, nulgive and Gregorie, both Popes, who have witnessed to all Po- Antistitem, imo Herity (as your owne Iesuite consesseth) that m No Bishop of nec Romanum, fibi hee nomen Rome before them had ever vsed the Title of Vniversall Bishop: affinpfife Azer. Which notwithstanding scarce any one Pope, since the age of Ief.Inft. Morat.

Att. zax Baronie.

Saint Part.2, lib.4. cap.4.

Saint Gregorie, hath not affumed as proper to himfelfe. But how justly, we shall understand by the faid Pope Gregorie: who after the branding of this Title with the note of Nonelly,

doth further discouer the Impiety thereof.

This he expresseth first, by bidding this Title of Vninerfall Bishop " AVANT!as being O Vaine, P Prophane, & Hainoully wicked, and Blasphemous. Words of high indignation and deteftation. When any of you shall answer this Objection. without either manifest falschood, or else intollerable iniurie to Pope Gregory, then may you bragge, that Saint Gregory was that thing, which you call a Pope. Some of your Doctors (who are said to be * Many) would shift off this matter, as Is si sic tune nec though it were but a Verball skirmish and contention onely u si sic tune nec though it were but a Verball skirmish and contention onely Pelagius secudus, about words. But this were to make Pope Gregory, Pelagim, and Lee the Ninth, three Popes very childish, who did earnestly gaine-say this Title, as your lesuite confesseth: who might from the mouth of Gregory himselfe have stopped these other Many mouthes, were they never fo wide. For when the Emperour Mauritius, in the behalfe of the Bishop of Con-Stantinople (who vsed this Title Univerfall) was offended with Gregory for being so vehement, " In taking a scandall at the Ep.30 and Mauricil Appellation of fa frinolous a Name; Gregory himselfe made answer, that It was very frinolous, but mithall too too pernicious; and that he who desired to be called Universall Priest, did, by so advancing himselfe above others, shew himselfe to be the fore-runner of ANTICHRIST. Yea, and fo wicked hee judged it to be, that hee would have all the world to know, that neither Hee, nor any of his Predecessors else had euer assumed the same.

Yea, but this was not (faith your Cardinall) for that Grez Illud recusais gory might not have vied this Title, but because he would not vie it. And why? In humility, forfooth ! 2 That bee might neniretad melius hereby more easily represse the insolencie of John, Bishop of Constantinople, who at that time uniuftly usurped the same. Thus he. Which is as much as to fay, that a King would renounce his Royall Title of Soueraigntie; to the end that some de Pout.lit. 1.cap. notorious Rebell, challenging it, might thereby the more willingly

n Abfit,&c.lib.4. Epist.32. o Nomen vanitatis. Epift. 32. p Vocabulum prophanum. Ibid. & Ep. 36. r Scelestum & nefandum. Ep. 38.

Ø 39. f Nome blasphemiz.Ep.32. t Multi, & c. Azor.

nec Gregorius, nec policum Leo nonus tam acriter huic rei restitulent, Azor

x Pro appellatione friuoli nominis fcandalum,&c. Verba Maurity à Greg repetita, 1.6.

Imper.
y Valde friuoli.

fed nimis pericu-Quisquis se vniuersalem sacerdotem vocari desiderat,in elatione fua Antichriftum

præcutrit, qui à superbiendo (e casteris præpanit. Greg Ibid.

quamuis fibi in aliquo fensu con. & facilius comprimendam fuperbiam Epiles Constantinopoli-taniake. Bellar.

lingly disclaime it. Were not this a prosound piece of policie, trow you, if not rather groffe foppery? Wee choose rather to beleeue Gregory himselfe, who professeth a To bee humble in a Ita humilitatem minde, but still so, as to preserve the honour and dignity of veramen ordinis his place. So farre was hee from disclaiming any right that nostri dignitaters belonged to his Chaire. Againe, for Gregory in word to ab- nore. Greg. 14. horre (with an [Absit) that Title as impious and blasphe- Ep. 36. mous, which he thought might notwithstanding be justly vsed by him, what would you call this otherwise than an egregi-

ous Hypocrifie ?

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A Third answer you have, which you should as much shame to veter, as wee loath to heare : to wit, that Gregory did abhorre the Title of Universall Bishop, but onely in the same sence, wherein it was then vied by the b vesic intelli-Bishop of Constantinople. How wee beseech you? b So to gatur Vniversalls, bee called Uninersall Bishop oner others (say you) as violus Episcopus aliorum, ve slij not to bee sole Bishop, and to make all others under him, fint Episcopised to bee no Bishops, but onely Vicars unto him. Where, Vicaris, Bellande to bee no Bishops, but onely Vicars unto him. by Vicars, you meane such as have no Order or Iurisdiction proper to Bishops at all. VVhich is so incredible a figment, that it is confuted by all those Bishops (who are very many) which submitted themselues vnto this Bishop of Constantinople, and appropued his Title; yet notwithstanding held and exercised their ancient Iurisdictions of their seuerall Archiepiscopass Sees. VVho, Constantinopolidoubtleffe, would never have allowed the Title of tanum, &c. Oninersalitie to that Patriarch of Constantinople (as Ho-&c.

you know they did) if that thereupon they should par. 2.1.46.46
have beene compelled, of Bishops, to become plaine us, nullum Episco-Vicars, and cast out of the Parlour into the Kit-pum na principachin.

The true and vindoubted Sence then of Gregory is that, fint ei subjects. which your Cardinall Cufan, even one of the Popes eyes, Conc. Ecglef. I.s.c. hath seene and acknowledged, that Gregory (by impugning 34. And so instead, the Title of vninersall Bishop) would have no Bishop so prin- are the words of cipall, as to make all other members subject vnto him: So ad Iohannem he. Than which what can bee more apposite, in this Cause, Constantinop. omnibus praand opposite vnto the now Romane Profession, concerning essential subesse

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clesiarumità diceretur & habe-

retur: Quem

quidem locum Écclesia Consta-

care conabatur. Platina in vita

ninò & abfolutè prima diceretur,

teste Paulo Dia-

-cum prius Conftantinopo-

fac. 3.6 Polyd.

ab alys Rhegino, Anaftaf. Her-

man. Contract.

Sabellicus, Otto

The Price of the Party of THE DESIGNATION -Continuing ... Omaicus pre-Trail ellemilli tillene AND SIL

the Title of Vninersall Romane Bishop, the Foundation of the sence of your owne Article, viz. The Catholike Romane Church.

Yet this is not all, but we furthermore averre, that Gre-

gory condemned the Title of Vninerfall Bishop, then vsed by the Patriarch of Constantinople, in no other sence, than it was after the daies of Gregory assumed, and vsed by your Romane Popes: whereunto fuch of your owne Historians (who are very e Bonifacius termany) beare full witnesse. For they record, that Popee Roniface tius à Phoca Imp. (the next Successour to Gregorie, saue one) did obtaine of the obtinuit, vt sedes Petri, ficut est ca-Emperour Phocas, that Rome should have the same Title of Head-ship oner all other Churches, which the Bishop of Constantinople had challenged to his See. The onely difference will be this, that the Head of the Popes vniuerfall Iurisdiction, vnder that Title, as it were vnder a poyfoned Miter, hath growne tinop, fibi vendifarre more loathsome by impostumes, and swolne with tyrannie, than it could possibly be, at the first vsurpation thereof; Bonifacy, & Bal-bus de coronat. being become no lesse intollerable, than was that Emperour Obtinuit à Phoca, Phocas, of whom Pope Boniface with much importunity revt Rom.fedes omceined that Title. Which Emperour your Cardinall Baronim noteth to have beene f A blondy Tyrant. So then we fee, illa tempora vixit: that this Title of Vniner Sall Bishop was abandoned by Gregory, as extremely Impious. But some peraduenture would bee willing to know his reason heercof. Saint Gregory will litana se primum satisfie any one, that shall bee desirous to understand the omnium Ecclefiarum diceret. Mafmischiese heereof: & Because the Vninersall Church (faith fon.in vita Bonihee) must needs goe to ruine, when soeuer hee, that, is the Virg.1.4. Inuent.e. Vniuerfall Bishop thereof, Shall chance to fall. VVhich Afferti-9 Etiam citantur on of Saint Gregory doth brand your Church with Two blacke Notes of h Apostasie, and * Antichristia-Marianu Scotus, nitie.

f Baron. Anno 603. num. 9. g Vniuersa Ecclesia corruit, quandò is, qui vniuersalis appellatur, cadit. Greg. l. 4 Epist. 32. h In isto scelesso yocabulo consentire, est nihil aliud qu'am sidem perdere. Ils Ep. 39. * See aboue, lit. y.

CHALLBNGE.

Atholike, or Universall Church, and Universall Bishop of the same Church, are, in your doctrine, as truely Relatiues as Master and Seruant; the one cannot be denied with. out the other. Goe, too now then, blazon your Papall Inscription in the highest stile that you can invent; more than Vninerfall it cannot be : and animate it with the perfecteft spirit, that can be infused into it; more absolute none can expect, than that which you ascribe vnto your Pope of Rome, which is, that i The Popes indgement is infallible, in defining of any doctrine of faith. But why? Because (fay you) if he, as a pub-definiendo infallike person and Indge of the Church, should erre, by concluding libiliter indicatany thing against faith, then the universall Church, which is persona publica bound to follow him , sould likewife erre. So hee.

This is your Romane Profession, which may bee vnto vs a & teneretur Beperfect Argument of your Apostafie from the ancient Romane clesia tota cam faith, maintained in the dayes of Saint Gregorie: as thus. The Beclefia vniuerfa now Romane Article is to beleeve, that the Pope of Rome is the posses errare: Vninerfall Bishop of the Church Catholike, and therefore can intolerabilis. Greg. not erre in any doctrine of faith: infomuch that the Church, de Valent. Analys. subject to this Romane Bishop, must be accounted the Onely sapins. Church on earth, without which there is no Saluation. But the faith of Saint Gregorie contrarily flandeth thus: Whatfoeuer Bishop he be (Romane, or other) that professeth himselfe the Vniverfall Bishop, or Head, is subject to Error. Therefore none ought to affent to any fuch Assumption, lest that, that one erring, the whole Church of Christ should erre with him. So then you, for footh, fee an Infallibility in the vsurpation of that Title, as proper to the Pope, wherein Saint Gregorie did forefee the baine of an Vninerfall Erring and falling from the faith. To conclude, Saint Gregorie held the title, which betokeneth an Universall Dominion over the whole Church, to be so direfully pernicious, that hee consequently condemned the Vninerfalt Subjection vnto one Bithop (the now Article of the Romane Church) as Pernicious and Antichristian. To whom also your lesuites * haue taught you to adde two other * See aboue in . Popes, Pelagius and Leo, who in like manner condemned and this Chap Sett. 6, disclaimed that Title. CHAP.

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CHAP. VII.

Our second Argument, against the Article of necessitie of Subiection to the Romane Church and Pope, is taken from Comparisons made betweene the Bishop and Church of Rome with other Bishops and Churches, by the ancient Fathers.

SECT. I.

Gainst an Article of an vsurped Dominion of one Church ouer all other, there can be no better Argument than from the Comparison of other Churches with that one, which pretendeth her selfe to be the Mother and Mistris of all the

rest. Vpon this consideration you have beene vrged by One, who for learning and judgement in Antiquitie was hardly to be seconded by any. He posed you from the testimonies of the writings of Dionysius Areopagita, and Ignatius, the most ancient of Fathers. Where, supposing That Dionysius to be as truely that great efreopagita, and as worthy an Author as you would have him to be, hee spurreth you a necessary question: * Why Dionysius was so otterly silent, in not mentioning the Uclesiz interris Ro. minersall visible Head of the Church, reigning at Rome, if at me regnante, &c. that time there had beene any such Monarchicall Head there; mus dicitur [uspo- especially seeing bee professedly writ of the Ecclesiasticall Hie-

a Quero igitur, vnde Dionylij huius filentium de eapite visibili Ec---- Petrus fuprehoup [sermepe apud Gracos ho-

noris excellentiam denotat, non dominij. In qua voce Maximus & Pachymeres duo Interpretes Dio-nysij eruditist, ac diligentist, gullam dominationem inuenium, Cafanh. Szercit. 16. in Baron. ad finem. feil, Anne, 34. num 209.

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narchie and gouernment? or is it credible, and not rather monfrom that hee writing of the myfticall rites of the Church Bould omit all mention of this chiefe mysterie of one supreame Head and Monarch of the Church at Rome, being fo pertinently inuited thereunto by that matter subject, which hee had there in hand, to wit, by the Hierarchie of the Church, if this doctrine had beene of faith in that age? This (faith hec) remoneth your frinolous Obiettion. By the same reason hee b objecteth against you the Epiftles of Ignation, the most ancient b Idem dicinus Martyr and Bishop of Antioch, that hee being frequent in fet- de Bpistolis Igting forth the Order Ecclesiastical and dignitic of Bishops, vpon Episcopi Antiodivers occasions, should forbeare all mention of the Moner cheni Hic in fingulis fere Epiie of Saint Peter, or any Romane Pope.

But we returne to our owne Observations out of Antiquifludio afferit, & chie of Saint Peter, or any Romane Pope.

tie, by equal Comparisons of other Bishops with the Bishop of totum ordinem

Rome, beginning at the fame lonatius.

1 He writing to the Church of Trallis, and exhorting them invenire-De vnto obedience to Bishops, as to the Apostles, e instanceth e- Monarchia antem qually in Timorbie, Saint Paul's Scholler, as in Anacletus Suc- mani Pontificis ceffor to Saint Peter.

2 Irenew lived next to the Aposttes times, who d referreth Ob. Sol. Epifolam his Reader for direction, in the right of Traditions, as well to Polycarpus Bishop of Smyrna in the East, as to Linus Bishop of Grace perici

Rome in the West.

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3 Tertullian, to fecure Christians in the Doctrine of the faub. ibid. Apostles, e prescribeth vnto them that they consult with the c Aidio of & a Mother-Churches immediately founded by the Apostles, na- vines ac xerein ming aswell Ephefus in Afia, and Corinth in Achain, as Rome and Landy in Italie. And againe for the perfons, mentioning to the fame Taus out a live purpose, aswell Polycarpus ordained by Saint Tohn, as Cle- Bather, is and mens by Peter. Wee shall not neede to make any Notes or Pires or reme Comments vpon the words of Tert. your owne Bearus Rhe- mountain a Sons

pift.ad Trallenf. Difeite ab Apostolicis Ecclesijs, Habetis Rome Linum, - & Polycarpum Smyrna ab Apostolis edodum, &c. Iren. lib. 3. cap. 3. p. 140. 142. As for the words [Propter Principalitatem] they are answered hereafter. c. Constat onnem docurnam, que cum Matricibus & Originalibus Ecclesis conspirat, verirati deputandam. Tert. Prascript. p. 76. Sicut Smyrnæorum Ecclesia habens Polycarpum à Iohanne collocatum refert, sicut Romanorum Clementem à Petro ordinatum edit : proinde vtique, &c.p. 80. Pescurre Ecclefias Apoliolicas - proxima est tibi Achaia, habes Corimhum. Ac. 482. In Italia Romana, Ac. 4 See the Testimonie wext before, Sient Smyrnaorum &c.

Ecclefiafticum in illis epistolis est vir hic fanctus ide ypû. eius ad Romanos yviotor effe, numquam finent le perfnaderi. Ca-

Tertullianus Ecclefiam vnam loco affigit-Romanam Ecclesiam ornat magnifice landis elogio, - non tamen tantam illam facir, quantam hodiè fieri videmus: nam Apostolicis Ec. clesijs illam numerat, non folam facit Apostolicam. Videamus quod Lac à Paulo Corinthij hauferint.Si superesset Tertullianns, non ret. Rhenanus Argum. in Tert. de Prafcrip. & alibi. Impress. Bafil. 1521. antur,&c.

* Matrices & O riginales. Tert. lib. de Prascript.

h Huic (nempe Canoni Nicena Synodi) omnes Ecclesia astensa funt Hilpania. Britannia, Gallia, er reliqui Episcopi perour than all the rest. matiz, Athanaf. Aegypti ad Im-

Cap. 21.

nanus hath f published as much as we can require. Tertulli-Apostolicam nulli an (saith hee) doth not confine the Catholike and Apostolike Church to one place : and although hee gine an honourable testimonie to the (burch of Rome, yet did he not esteeme her fo high. ly, as we see her accounted of at this day. He reckoneth her with other Churches, yet doth not make her the onely Church, but admonisheth his Readers as well to enquire what milke the Church of Corinth gane, as Rome. So Rhenanus, who addeth, that If Tertullian were now aline, and should say so much, hee could not escape without punishment. Thus your Rhenanus, whiles that hee had the vie of his tongue, but fince you have Gagged him, by your & Index Expurgatorius (a Booke which we may call the Martyrologe of many innocent bookes.) But no marimpune illud dice- uaile, for this testimonie of Rhenanns was as a poyniard, sticking fast in the very bowels of this Cause. Notwithstanding, Tertullian will be Tertullian still; whom whosoeuer shall reade, be will be able to auouch as much as Rhenanus hath g Index Expurg. observed, namely that Tertullian, even whilest hee was a true Belg. p.78. Dele- childe of the Church never allowed the Anastalika (which we childe of the Church, neuer allowed the Apostolike (which we commonly call the Catholike) Church to be appropriated vnto any one place; nor had he further respect to Rome, than he had to Corinth and other Apostolicall Churches, which hee calleth Original Mother-Churches; for directing of Christians in the Apostolike faith.

4 Athanasius reckoneth vp, to the Emperour Constantine, the Churches that confented to the Councell of Nice, thus: h The Churches of Spain, of Britaine, of France, of whole Italie, of Dalmatia; without any precise mention of Rome, otherwise than it was comprized in whole Italie. A great Contempt, doubelesse, if your Article had beene then hatch't, because the Italia totles. Dal- Confent of Rome onely had been more perswasiue to the Em-

MALASA.

5 Vincentius Lirinensis likewise, an ancient Father, and perai. teste Theo-doret. Hoft. Lac. 3. greatly approued on all sides, in his booke written in defence of the Catholike Truth, against all prophane Novelties, i adui-

i In Ephelina Synodo Petrus sed nec sola Gracia & oriens tantun, verum etiam occidentalis & Latinus orbis ità Alexandrinus fensisse approbetur. Lecte sunt - Epistole Felicis & Iulij vrbis Rome Episcoporum, &c. Lyri-" men. cap 42.

feth Christians to trie the Truth equally by the joynt consent as well of the East as of the West-Church : and to consult as well with Petrus Alexandrinus and Athanasius in the one Church, as with Felix and Iulius Bishops of Rome in the other. Concerning whom, more hereafter.

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6 Saint Augustine against Iulian the Pelagian, in the que- k Absit vt Constion of Baptisme, speaking of Chrysostome the Bishop of Con- Ichannes de parflantinople, faith; k Farrebe it from him that hee should diffent vulorum liberatifrom his fellow-Bishops, Innocentius Bishop of Rome, Cyprian tot actantis Coe. Bishop of Carthage, Basil Bishop of Cappadocia, Gregory Bishop piscopis suis, maxiof Nazianzum, Hilary a French Bishop, and Ambrose Bishop Innocentio, Carof Milan. Is it possible that these orthodoxe Fathers should that inensi Cypriin this manner, and voon fuch occasions have given the Bishop Basilio, Gregorio of Rome so many Mates, in equalizing others with him, if your Gallo Hilario, Article of Monarchicall Dominion had entred into their Mediolanensi breafts or braines?

one per Christum meque Romano Ambrofio refiftat. Aug.com Iulian. Pelag. 1.cap 2.

The same comparisons proved by ancient Churches.

SECT. 2.

THe generall Councell of Constantinople in the East, to 1 Dominishomake known their Confent in the Faith with the Church noratifimis, & in the West, doe endite an Epistle, and inseribe thes; 1 To cum-primis Renetheir Reverend brethren and fellowes, as well to Damafus of collegis Damaso, Rome, as to Ambrofe of Milan, and others.

The Church of Egypt gathered in Councell, in their letters Theodoret. bift. vnto the Emperour Leo, professe m Their Consent in the Catho- 1.5 cap.9. like faith with the chiefe Priests in the Christian world; na- Ppif. ad Leonem ming as well Anatolius Bishop of Constantinople, Bafil Bishop Augustum. Confencions vnaniof Antroch, Innenall Bishop of Hierusalem, as Lea Bishop of miter cum vniver-Rome.

The Decree of the Church of Carthage, in her third Coun- bus, & prz omnicell, standeth thus: " It is decreed that we consult hereupon with our brethren, Syricius (viz. Bishop of Rome) and Simplician, i. e. Romano

Ambrofio, Brittoni, &c. Apud in Epist. Ægypti Augustum.Confis totius orbis Christi sacerdotibus cum fummis Sandis Episcopis, Leone, Regiæ Constantinopolis

Anarelio, Antiocheno Bafilio, & Iuuenale Hierofolymorum. Teste Binio Tom. 2. inter Epist. illustrium per sonarum, p 147. n Conc. Carthag. 3.cap 48. Placuit vt confulamus fratres confacerdotes noftros Syrichun & Simplicianum (de infantibus qui baptizantur.) Apud Surium, Tom. 1. Conc.

o Post Photium PatriarchamConflantinopol. Roconniuentibus, illud vsurpari cæptumeft,vt am. bo Episcopi,Romanus fc.& Conflantinopolitanus . à Gracis Occu sales dicerentur. hic quidem in Oriente Occume nicus,ille Occumenicus in Occidente. Azor. Ief. Moral.Inft part. 2. 6.4.6.4

viz. Bishop of Milane. Not to omit how you confesse, that o The Bishops of Constantinople did sometime enion the title of Vniner sall Bishops equally with the Bishops of Rome: but this manisPontificibus they did (fay you) by permission of the Bishops of Rome, and upon conninence. Tell you this to them, who know not that (Maiestie brooking no Corrinall) the Monarchie of Popes would neuer dispense, or continue at any One, vsurping equall Title of Monarchicall Inrisdiction, which is as much as to menici. i. Vniuer- fnatch their Papall Miters from of their heads.

CHALLENGE.

THe distinction of East and West is not more familiarly knowne to every vulgar man, than is the distinction of East and West-Church, by every babe in Historicall learning: vnderstanding thereby, that they were anciently held as two generall parts of the Catholike Church, and not as one subordinate to another; as will afterwards more plainly appeare. Againe, vnleffe you shall except against the most ancient and vniuerfally approued Instructors and guides of the Catholike Church, we must conclude, that the East part of the world is not more opposite vnto the West, than is your now Romane Article, to wit, The Catholike Romane Church, contrary to Catholike Antiquitie. Infomuch that as when Protestants are controlled, condemned, tormented, or put to death for renouncing this your Article, Ignatius, Ireneus (to omit the authoritie of Councels, and Others) Tertullian, Athanasim, Vinc. Lirinensis, and Augustine may seeme to suffer in them: because it may be said of the rest, which your Rhenanus spake of one, faying; Tertullian, if he were aline, should not escape unpunished, for such his Prascriptions. So False and Impo-Acrous is your Article, viz. The Catholike Romane Church,23 hauing Dominion ouer all Others.



CHAP. VIII.

Our third Argument, taken from the judgement of the Catholike Church it selfe, in the first Six Generall Councels after the Apostles: Besides a Seuenth and Eight Councell, in Your estimation, Generall.

SECT. I.

Solvery true Generall Councell you will esteeme to be the Representative Church Catholike; than which, after the euidence of divine Scriptures, the Oracles of God, no better proofe can be required by the Profesiors of the Christian faith. For this cause we hold it our duetie, for

your better satisfaction, to give you Instances in the first Six Generall Councels, beginning at the first Generall Councell of Nice.

I. That the Beliefe of the Romish Article, viz. The Catholike Romane Church, without which &c. damneth all the Catholike Fathers of the Councell of Nice, and their Beleeuers.

SECT.

He first Generall Councell in Christianitie, after the Synod of the * Apostles, was that famous first Councell of Nice, * All 150 confisting of CCCXVIII. Bishops, by whom were made

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a Vtnon ad communionem vestram à nobis excommunicatos vltràvelitis arripe. re,quià hoc Nice. no Concilio definitum facile aduertet venerabilitas tna. Apud Surium Tom. 1. Conc. African. Epift. ad Caleft. c. 105. b Mos antiquus perdurat in A. Alexandrinus omnium habeat potestatem, quoniam quidem & Episcopo Rom. parilis mos est. Binius Tom, 1, in Conc. Nica. Can. 6. consucuit permit-Pot.c.13. S. Quarta

two Decrees vtterly prejudiciall to the now Article of the Do. minion of the Romane Church, and Pope, about all other Churches and their Bishops. One is against the Appeales of persons Excommunicate in any Dioces vnto remote Churches : which the Bishops of the Church of Africke, in their Councell (wherein Saint Augustine was an Actor) did absolutely denie. by virtue of the 2 Canon of the Councell of Nice. The second Instance in the fixt Canon of the same Nicene Synod, decreeing thus; b That the Bishops of Alexandria should have the Gouernment over Agypt, Lybia, and Pentapolis [eners' na s--as it is in the Greek | becamfe also the Bishop of Rome hath Time To ournsee the fame custome: thereby diftinguishing and limiting their Provinces; So as the Bishop of Alexandria may still haue government within his Provinces, As also the Bishop of gypto, vel Lybia, Rome hath in his. And that because of prescription of Custome [Ta agxaia xparito, fay they, that is] LET THE ANCIENT Episcopus horum COVRSE HOLD; and adde, As also let Antioch and other Prouinces hold their ancient Priviledges, &c. Which takethaway all Subordination of the authoritie of Alexandria to Rome,

This was the current sence of this Canon, in the dayes of Antiquitie, vntill the boldnesse of your Authors, thinking to e Sensus eft, quià carry the matter by out-facing, deuised a frange Answer. The ità PontifexRom. sence is (saith Bellarmine) that the Bishop of Alexandria should tere. Bellar. 1.2.de baue these Provinces there mentioned, because the Bishop of Rome was accustomed to permitt it so to be. So he. As though they were not words of Comparison, that the Bishop of Alexandria should enjoy his Privileges, accordingly as the Bishop of Rome held anciently his: but that the Prerogative, forfooth, of the Bishop of Rome was and had beene then to Permitt, or dispose of the Provinces of the Patriarkes of Alexandria and Antioch, and of other Bishops at his owne pleasure. A Glosse both sencelesse and shamelesse. Sencelesse, for that it carrieth with it a Confluence of Absurdities. First, because it had beene an impietie for the Accusers to have called the Case of the Bi-Thop of Alexandria and Antioch into question, to be determined in that Councell, if it had beene the Catholike faith then to beleeve, that it was in the power of the Bishop of Rome to order all fuch matters of Iurisdiction, of other Patriarks, as he should

should thinke good. Next, the Councell had bene guilty of ynpardonable remissenesse, when they heard a Case, so prejudiciall to the Authority of the Monarch of the Church, the Pope of Rome, and yet would not seuerely rebuke the Accufers, as scandalous and Schismaticall fellowes; nor reject the Case it selfe with indignation and detestation, as that which they could not take vpon them to decide, without the danger of their soules, against the Ordinance of Christ, in the Bishop of Rome: But much more for determining contrarily (as they did) faying, LET ANCIENT CVSTOMES HOLD; whereas they should rather have expressly acknowledged, in the Bi-(b) of Rome, the Ordinance of Christ, as the life and soule of euery Custome, which comprehendeth any matter of Faith necessary to Saluation.

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And that this Answer is also shamelesse, is prooued by the Sun-shine light of storie: For that those words, [Because also the Bishop of Rome hath the same Custome] are words of Comparison, betwixt the Churches of Alexandria and Rome, in the point of maintaining their ancient Privileges. Which not onely the words * [& reid n nail Because also,] do plainly * Emidi no proone, (As when one shall say, I will give this man a Crowne, sec.vid. supra, at because also I gaue a Crowne to his fellow) but furthermore b. the three Editions, now fet downe in the body of your Councels, by your Binius, wherein the words are; Because the Church of Rome hath the like Custome, without any word of Permission. Yet were all this but a kind of Modelty, if you did not know, that the Fathers of the Councell of Chalcedon, vpon the same ground, (namely, that it was but matter of Custome, and no Divine Ordinance) did, against the will of the * See bereaster. Bishop of Rome, advance the Prerogative of the Bishop of See below, Chap. Constantinople. If you did not know, that three of your d Quoniam pari-(even the Prerogative of Appeales to Rome from other Pro- habet omnium fuorum Episcopo- ulnces) alleaged, though * forgedly and fraudulently, the au-rum potellatem, thority of the Councell of Nice. And if you did not further it & Alexandriknow it Confessed by a Cardinall of farre more ancient note, bet per Egyptum, and greater ingennity than his fellowes, that the direct Sence &c.Card.Cusan. of the Nicene Canon is, that d As the Bishop of Rome had cap. 12.

sits Recleffer

Conditio.

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power and authority over all his Bishops, so the Bishop of Alexandria, according to Custome, Should have thorom-out Lybia. &c. The fame Gardinall proceeds, in shewing how much e Videmus quan- Rome hath fince encroached beyond her ancient limits : " Wee fex vitra antiquas fee (faith he) how much the Bishop of Rome, by use and custome of Subiectionall Obedience, buth at this day got, beyond the ancient Constitutions.

observationes ex víu & consuetudine subiectionalis obedientiæ hodiè acquifiuit, Cufan. ib.

f Conditio iniqua Bellar. l. 1.de Conc.c.21. 5.4. Conditio. g Euangelici & Anè instruunt nos quid de rebus di uinis sentiendum fit : proinde omni hostili discordia polira, ex verbis diuinitus infpiratis fumamus quæftio-Theodoret.lib. v.c.7 h Magnus Imperator Constantinus, fed non magnus Beclefiæ Dode verbo Dei.c.11. S.Respondeo. i Ifta, aliag; de codem genere, dum doctring Afum flabilite molinus] tanquam fi-Bus Pattis amantiff. Epifcopis & Sacerdoubus protault. Theod. que Sugra.

But how shall we expect good conscience from your Bellarmine, in acknowledging the true judgement of the Councell of Nice, who, when it is objected (against the latter Romane Councels, to prooue them bastardly and illegitimate) that it is required as a necessary Condition in a Conncell, in all Diuine Conflitutions, to fland vpon Dinine grounds, the holy Scriptures onely; f answereth that This is no equal condition. And notwithstanding that the thrice-renoumed Emperone postolici libri pla- Constantine the GREAT required in this Synod of Nice, that 8 Because the bookes of the Apostles do plainly instruct us in Divine matters, therefore we ought to make our Determinations opon questions, from words which are so dininely inspired; yet answereth the same Bellarmine thus : h Constantine (faith he) was a great Emperour indeed, but yet no great Doctour of nu explicaciones the Church, who was yet unbaptized, and therefore understood not the mysteries of Religion. Thus doth this your Cardinall twit and taunt the judgement of that godly Emperour, witneffed by Theodores; where expressing his testimonie, and ci-Gor, &c. Bellar.1.4 ting the place, yet (as the Steward in the Gospell) vniuftly concealeth from his Reader that which followeth in Theodoret, namely, that i The greater part of that Councell of Nice obeyed the voice of Constantine, and Concluded matters accordingly. perfolice confen- So little regard have the now Romanifes to the authority of retus [Conflanti- the Councell of Nice, which hach bene over fince worthily honourable in the memorie of all true worthippers of Christ lefts. By which notwithstanding we fee two Articles of Popossite trinacima pery quice ouerthrowne; One of the pretended Pupall Dopars Concent ver minion over the whole Church: the other, the Equalling of breins obtempe. Traditions with Scriptures, for the deciding of matters of

CHALLENGE.

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He Canons of those CCCXVIII. Fathers of that Generall Councell of Nice, who have thus infirmed your Article of Universall Subjection to the Romane Church, found beleefe with all the fyncere Profesiors throughout the Christian world. Whether therefore you will have your Article to damne so many Catholike Bishops, the admirable lights of Gods Church; or rather to effeeme your Romane Article Damnable and blasphemous in it selfe, judge you.

II. That the beleefe of the Romish Article, The Catholike Romane Church, &c. Damneth the CL. Catholike Bishops in the second Generall Councell, being the first at Constantinople, Anno 380.

SECT. 3. TEE present before you the CL. Catholike Bishops v in the second Generall Councell of Constantinople, whereunto it may feeme that both you and we do willingly referre our selues. First then we shall heare

Your Obiections.

The second Generall Councell (faith your Cardinall) in & Secundi Cone. their Epistle to Pope Damasus Say, that they were gathered by ad Damasum, que the Mandate of Pope Damasus: and confesse also that the extra spud Theod. Church of Rome is the Head, and they the members. So he convening april And this is all that is objected, but vpon a mistake; the Cardinall himselfe confessing, that I It was not the Epistle of the literarum Pontifi-Councell, but of certaine Bishops that had bene at the Councell. And therefore, for the first part of the Popes Mandate, he re. Br. ibidem fateur ferreth himselse to another Councell; against the Vninersall Rom Beelessen

generale in Bpift. vrbem Constantinop.ex mandato cis per Imperatorem ad se missaru. capitelle, le mitem membra, Bel-

franti is a Colic mis Cana OAm

lardia de Pont c. 13, S. Secundum. 1 Sed postea animaduerti, cam Epistolam non este tecunda Synodi generalis, sed Episcoporti qui in co Synodo interfuerant, a sequente Annoite um Constantinopoli comuene-1 Sed postea animaduerti, eam Epistolam non esse secunda Synodi tant. Congregatam tamen fuific ex mandato Damafi, latis probatur ex Conc. 6.Ad. 18. Rel. Recog. p. 46.40

Current of Histories, which with generall confent fet downe the Mandates of Emperours, as the supreme and first compulfarie Causes for the collecting of Councels. But that which he loofeth, in mif-citing his true Authors, he fludieth to gaine by mis-interpreting of the testimonie of Theodoret. For wherem Pepvoi. t.e. An- as Theodoret faith, m Hepval Tar ygamator, which is, letters the yeare past, He (against all Lexicons) readeth, The Mandate of letters. Is not this fine art, trow yee? For take your owne Translation of 2. Cor. 8. ver. 10. (whether the vulgar Latine, or the English) This is profitable for you, who have begun not onely to do, but also to be willing [Gr. &nd reevol, Vulg. Ab Iidemnunc sumus, anno superiori; Rhemists English, I from the yeare past. If any should translate [the yeare past] into Mandate, might it not be fuspected that the mans wits were now in the waine? as being ignorant of the common Prouerb, requol Bearin, Last yeare the better; to fignifie the more and more worthie. Is there here any found of a Commander?

As for the Similitude of the Head and Members, it hath no more colour of Superiority, than that which we have alwaies acknowledged, namely of Order, that is of Priority of Place, of Voice, and the like; but never of Dominion. That which the Inscription of the Epistle doth cofute, which was not to Damasu alone, but iountly to others, thus: " Most honourable and Rofratribus & Colle- uerend Brethren, and Colleagues. This is the Inscription, and the brofio, Britoni, &c. Epiftle it selfe is of the same thred; We declare (say they)our Vt nos vobis pro- selues to be your proper members; but how? that you raigning, we may raigne with you. Members therefore of Colleagueship, as Cor-regnants. We have heard your Pretence, be you as ready to heare our contrary proofe.

Our Opposition.

The faid Generall Councell of Constantinople in the second Canon, decreeth thus : . The Bishop of the Citie of Constan. tinople ought to have the honour of Primacie next after the Bi-Shop of Rome, because it is new Rome. Yeelding to Rome her birth-right of Primacie; which whattoeuer it was, they judge to have bene established not by any Divine Ordinance, but by occasion Thornic

no præterito, vel proximè elapío; עד שבף טסו סודסב, framentum Anni Superioris: Et a. pud Xenoph. मध्ये में जन्मकारी. qui ante hoc tempus.

n Synodica Epiftola Inscriptio. Dominis honoratiffimis & cum primis Reuerendis gis Damafo, Ampria membra oftenderemus, nè vos fine nobis regnarctis,& nos vobifcum soulaor Buowpers. Theod.loco supra citato.

o Binning Tom. 1. -in Come Conflan. Can. 2. Noua Roma, seu iunior Roma.

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occasion of the Imperiall Seate, which was at first the Citie of Rome, as your Binius acknowledgeth to be collected from that ground. Who therefore cannot digest this Canon, but why? P This Canon (faith he, out of Baronius) was not received p Hune Canonem by the Church of Rome. Truly it were more then maruaile that minime receptum the Church of Rome should admit any Canon, that may any fuiffe constat, &c. way derogate from her presumption: Albeit your owne Car-Binne in Note fadinall Cufanus * hath confessed her former Encroachments. * See aboue, Sett. But to proceed punctually. Which of the Fathers, for the space 3. lit. c. of 60. yeares after, opposed against this Canon? what one Bishop before Pope Leo thought it not most equal? Albeit there were present, in that Councell, Cyril Bishop of Hierusalem, Timothy Bishop of Alexandria, and Miletus Bishop of Antioch, Bishops of three senerall Patriarchall Seas, who consented vnto it, notwithstanding that they themselves received some preiudice by that Decree.

This Canon, you know, is of great force, to beate downe tine relatus, Baron. your whole bul-warke, which is your Article of Romane-Ca- 4mo 381.mu.35. tholike and Vninerfall Dominion over the whole Church, and I Gonc. Chalced. therefore we must expect some Obiection against it. One we f cone. Chalced. find, and that a foule one too, that namely, 9 This is a surrepti- Att. 16. Relatio tious Canon, without the generall confent of that Synod. Papam Leonem. Which we shall then confesse, as soone as you shall perswade Confirmationus any reasonable man to thinke that to be a Suppositious and autem centum & forged Canon, purposely against the dignitie of the Church of corum Patrum, Rome; which the Bishops of Rome themselves, when they op-nopoli congregati pugned it, as being vnequall, yet neuer excepted against, as sunt, regulam—
guz pracepit, post
Surreptitious and false: Not Leo, not Gelasius, not Gregorie, vestram sanctissialthough that they tooke the Sanction of that Canon in . mam & Apostolidignely. Or that the Legates of the Pope in the Councell of rem habere Con-Chalcedon (stifly opposing against the subject matter of this statinopolitanam, qua secunda est Canon) would not have branded it with the Note of Forgerie, ordinata. when they made expresse mention of it, if they had so concei Qui locum vestra ued thereof. Or (which is beyond all that can be opposed) nent Patchathat the Fathers of the Councell of Chalcedon, in their letters frus & Lucentius to Lea Pope of Rome, would be there knowne vnto him, that mis vehementer they with mutuall consent Confirmed the Rule and Canon refishere tentaueof the CL. Bishops in the Councell of Constantinople, notwith- Tom. 18.16.

q Canon hic inter Acta Concilij fur

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standing that his Bishops and Legates Paschasinus and Lucentius did dissent therefrom; if they had not judged the said Canon to be absolutely true. So salse is your objection of Faishood against that Canon of the Councell of Constantinople.

CHALLENGE.

A Canon, then, you see of a Generall Councell, albeit neuer received (as you say) by the Church of Rome, because prejudiciall thereunto; which is an evident argument of their No-Subiettion to the Bishop of Rome. Execrable therefore is your Article of The Catholike Romane Church, without subiettion whereunto there is no Saluation: whereby C L. Bishops, accounted Catholikes throughout the Christian world, must be necessarily excluded from Saluation.

That the beleefe of the Article, viz. The Catholike Romane Church, without subjection whereunto there is no Saluation, damneth the C. Bishops in the third Generall Councell at Ephesus.

Anno 434.

SECT. 4.

In this Generall Conneell of C.C. Bishops at Ephesus, some things there are, which you obiect; and some things which you must have the patience to have objected vnto you.

Your Objections.

You would proue out of this Councell an acknowledget Concilium dicir, ment of The supreme authoritie of the Popes, about them: se Nestorium deponere ex manda. but how? first, They confessed that they deposed Nestorius by to literarum Ponthe command of Pope Celestine. False, there is not the word, tificis -- Et in Epist.ad Celesti-Command, vsed by the Councell. If that word had beene vsed, num scribit, se Io. hannis Antiocheni you should have proved it out of the Popes owne Letters Patriarcha caufam non fuific an- themselves, which we should not have needed to put you to, fum indicare fed

selerualle Indicio ipfius Celestini. Que omnia perspicue indicant supremam Rom. Pontificis authoritatem.
Bellarelle Pont sib. 2. cap. 13. S. Tertium.

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if any fuch word could appeare in the Councell obiected. No, you well know, that to Command was not the stile of Popes, in primitive and ancient times. Saint Gregory Bishop of Rome, about an CL. yeares after Celestine, did vtterly abhorre it. "I COMMAND? (faith he) away with the word, COMMAND, Iuflionis a meo I have not commanded. Yet thus you labour to frame and auditu remouete. fashion your old Popes after the models of your new, to the Greg. lib. 7. Epift. end your new ones may not feeme to have degenerated from 30. the old. Yet something there is in the words of the Councell, infins EpiRolis & namely, that * They were mooned and compelled by his letters: libris, a nobis permeaning, by the perswasions of that Orthodoxe Bishop, and verbis ab eo in that but onely [tum, tum] in part; for so they say, Both by hac vibe recitatis, the Canons, and also by your letters: and both these had rela-deprehenderimus, tion to another part of Reasons and inducements premised in thin Ecclesia Car that place. And is not this then flie Sophistrie, to conclude an fold fands. Patris whole from a Part? Yea but the same Councell say, that nostri & College * They durst not judge Iohn the Bishop of Antioch, and there- Rom. Ecclesia fore reserved him to the indgement of Pope Celestine: which compuls, ad senplainly sheweth the supreme authority of the Pope. So you. What eum pronunciansignific these words, that They durst not judge Iohn of An-dam venimus Verba Concili de Notioch? why, they do plainly relate, in the same Epiftle, that floris apud Enage they had already deposed him. We have (say they) deue- * See about, list. to fled him of all his Sacerdotall power. So, after this referring y Epistola Synohim to the judgement of the Pope, That (for so they say) they dalis, post atta might with lenity overcome his rashnesse. This was not to pre- num. Whi dicis Comferre him to another Censure, for there had bene no lenity in Antiochenum Cethat, but to the aduise of Celestine, that by his perswasion he lestino reservasses might be first reclaimed from error, and afterwards restored lum prius excomto his place.

For a further discouerie of the Ecclipse of the Conscience dotali exuisse. in your Cardinall, let vs confider what Supreme authority he curergo Coloffino would infinuate, to wit, that if the 2 Councell could not de-concilium se explipole Nestorius Patriarch of Constantinople, without the Popes cat; ve illius teme-Mandate; nor durst depose Iohn Patriarch of Antioch, but re-nitate vincereferred the Cause to the judgement of the Pope, the iffue here- mus. id eff,vrexof must be directly this, viz. That the Pope is absolutely about nus, si qua ratione ad saniorem men-

Cum partim ex eum impiè sensisse Celestini Episcopi

municasse, & omni

tem eum reddere queat, vt deinde in gratiam reciperetur. Hac apud Binium Tom. 1. pag. 806. Z Bellar. 46, 2, de 6onc. cap. 17.

a Pertinaciter Hæreticum. Concil. Bafil. Seff. 33. vbi etiam mentio fasta est Comc. Constant. b Quamuis mullo Decreto publico, tamen tacito Dodorum confensu definita, &c. Stapleson. doctrin.

a Generall Conneell, as the Cardinall defendeth elfe-where. This were a Supreme authority indeed: but in truth it is a fallbood, and long fince condemned (as you a know) by your owne Councels of Constance and Basil, for a flat Herefie: Which your Doctors of Paris have alwaies disclaimed, as contrary to antiquity : and which no Councell, fince the beginning of the Christian Faith, did as yet expresly decree, as your Doctor Stapleton, a great Champion in this Caule, doth not denie; and therefore betaketh himselfe to the b Late tacit and silent consent of the Doctors of your Church. Was not this principil 13: c.15: then more than boldwesse in your Cardinall, to inferre this Supreme authority out of this Councell?

Our Opposition.

First, this Conncell called Celestine Bishop of Rome Fellowd Efficases refer- Minister, and did (as you have heard) Excommunicate and depose the Patriarch of Antioch, before they made any Relation thereof vnto Celestine the Bishop of Rome. Ergo, It did not acknowledge the now pretended Supreme authority and priuilege of the Pope; which is, to have Cafes of that nature foly dung; referentur Reserved to his owne d Determination. Secondly, looke into d'Aluin. de Epife. the Councell it felfe, and into the Epiftle alleaged, wherein Abbande. cap 31. (concerning the points which Pope Celestine had constituted) nus depositione e Wee (say they) have indged them to frand firme : wherefore we Pelagif, aliorum's; agree with you in one sentence, and doe hold them (meaning Penodo perleta In- Lagins, and others) to be deposed. Ergo, Confent to the Condicanimus & nos firmation of the Popes sentence doth gaine-say his Supreme

But principally we oppose the Acts of this Councell of Ephetes, itidem &ceos fus, in decreeing, that I Neither the Patriarch of Antioch, who made claime, Nor any other should assume authority of ordainod Apud Binium ning any Bishop mithin the Isle of Cyprus. The Arguments Tonon Boileo. and Reasons, whereupon the Synod made this Decree, shew,

pus Curi) Cypri dixir: A fandis Apostolis numquam possum oftendere; quod affigerit Antiochenus, & ordinaueris, vel communicauerit vnquam Infulæ ordinationis gratiam, neque alius quispiam. - Synodus Sanda dixit, In Cypro Practiles, secundum Canones Sanctorum Patrum (namely at Nice) & veterem consuetudinem per seiplos ordinationes pientissimorum Episcopotum faciant. Apud Binium Tom, a. Act. Conc. Epbes. Append. h cap. 4. pag. 768.

Epist Synod fupra obiect in tit. uatus (secundum doctrinam Cafuistamm) crimen grane, cuius abbus interdicta, Papa. Stephanus

C YUMAITEPY G. Comminister.

folida permanere authority.

debere: quare & nos idem sentienpro depofitishabemus. Epist . Sy-

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that as well the Authority of the Bishop of Rome, as of any other, is thereby excluded. And they adde more peremptorily; & It is to be observed (say they) in all Provinces and Dioces, that no Bishop drame under his subiection any Pronince, which etiam in alijs was not his from the beginning, lest that under pretence of diocechbus, in Priest hand he bring into the Church Arrogance and Pride. cijs seruetur,ve The very felfe-fame dileafe, which Saint Bafit and Saint An nullus Epileopus gustine, with the whole Councell of Africke, * have both ex- cian, que non pressely noted, and openly detested in the Romane Popes, euen initio fuit sua, of their times.

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cerdotij przetextu, mundanæ poteftaris faltum fubintroducat. Jdem Ibidem. * See heereafter Chap. .. 5.8.0 9.0c. al care to de lend to Gapport in And the 13 2 tri

CHALLENGE.

One of you ever doubted, that this Conneell of Ephefus was Generall, and the Bishops therein truely Catholikes: wherein notwithstanding you fee divers Arguments, although not of difunion, yet of no Subiction. And therefore You (except you will condemne CC, holy Bishops) must needs indge your Romane Articleto be dannably falle, easte of bel annual and but a price of the chartes, and les weller your Aductions, in good carnell, to but e your Aductions.

IV. That the Beleefe of the Romane Article of The Catholike Romane Church, without subjection whereunto there is no faquation, Damneth aboue CCCC. Catholike Bishops in the fourth At A thin a find credit of print A to a self the control of the co prefedera Li efficemetary e visucific in cellens Chalcedon.

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Poure hundred and thirty Bifhops were affembled in this cerning your Article of Necessary Subjection to the Bishop of Rome and his Church. But first wee are ready to answer, and change the Canons and decrees of Constal Counce, silger or neht

trum communic comic. Ratio enim ello monittà fante com no berezanti lice THOY PER STATE OF THE STATE OF YOUR

Your Obiection.

h Conc Chalce-His Councell (faith your Cardinall) faid that h The cuftodon, Ad. 1.2. & 3. dicit. Pontifici die of the Vine, that is, of the Catholike Church, is com-Rom, à Deo ipfo mitted to the Pope, by God. It faith fo, and fo doth that godly vinez.i e. Eeclefix vniuerix primitive Pope Elentherius fay to the Bishops in France (asiyou custodiam comknow) that The whole Catholike Church is committed by millam elle. Bel. Larde Pontil. 2. Christ unto them. Were They therefore, thinke you, all Popes? cap. 13. i Eleutherij Papa What say you? k The meaning of Eleutherius is (say you) that Dectetal ad Galliz provincias, ad for as much as Heretikes doe oppugne the Catholike and Vninerfall Church, it belongeth unto enery Bishop to have an uninerfinem Hujus rei gratia, vniuerfalis sal care to defend & Support it. And this is a true Answer indeed. vobis à Christo elfe must you grant that Saint Panl was a Pope over Saint Pe. Iesu commissa est Ecclefia, vt pro ter, because he tooke vpon him * The cure, or care of the whole omnibus laboretis, & cundis opé Church: and that Athanasius Bishop of Alexandria was Pope ferre non negligatis. Apud Bini - about the then Bishop of Rome, because Gregory Nazianzene um Tom. 1. Ep. Decret.Eleuther. faith of him, that 1 He having the presidence of the Church of Alexandria, may be said thereby to have the Government of k Id eft, Dum Hæretici vuinerthe whole Christian World. By these Euidences we are compelfam Ecclefiam oppugnarunt, non led to aske, with what Conscience you could make such Obmodo Episcopis, iections, in good earnest, to busie your Aduersaries, and sesed vnicuique fed vnicuique duce your Disciples with all, whereunto you-your-selues Christiano eius & fludium dema- could so easily make answer. But thus Carchitiue haue you beene at the shadow; let vs trie whether we can apprehend the data funt. Binius Annot . I bid. substantiall Truth. * 2 Cor.11.28.

1 Greg. Nazian. de Athanasio. Cui creditur populi Alexandrini prasidentia, quod per indè est (inquit) ac si dicam totius orbis prasecura. Id est, sic prasuit, vt vniuersis praesiet, &c. Salmeron. Ies. Tom. 16. in. 1 Pet. 5. disp. 8. pag. 102.

Our Opposition.

For what is that which you will say belongeth really to the Decreta Concili, Supreame and Papall Dominion of the Bishop of Rome? que ad jus huma- m Because (say you, with common consent) the Pope hath sum specant, Potest Pontifex Ro. preme authority in governing the Church, therefore can hee ex toto, vel ex change the Canons and decrees of General Councels. So you. But parte delere aut mutare.Hæc eft Theologorum & Canonistarum communis opinio. Ratio enim est, quoniam supremam gubernandi Ecclesiam

poteflatem habet, Azor, Tef. Inft. Moral.par. 2.1.5.c. 14.5. Qurito queritur.

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what then fay you to the equalling of other Patriarchall Seates with Rome? The Fathers of the Councel of Chalcedon o Patres hujus (fay you) did give Privileges to the Patriarkeship of Constan- chalcedonensis) tinople, equalt to the Church of Rome : but Pope Leo did oppofe privilegia equalia against the Decree of the Councell, and disclaimed it. You say litanz sedi dedetrue: but yet let vs come to the ground of beleefe, as well of runt cum Roma, the Fathers of that Conneell, in opposing your pretended Pa- ciunatis,— Huic pall dignity and authority; as of your Doctors, in contra-post Leo Paparedicting them. Secondly therefore, P The Pope of Rome (fay Pom c. 18. you) hath his Monarchie and sole government of the Church P Rom. Pontifice from divine right: And, I he Romane Church was founded by in Ecclesian God; What Province then in the world is free from her Iurif Monarchi diction? So you, and fuch is your ware Romane Friel Province clefiz, probatur diction? So you, and fuch is your now Romane Faith. But the jure divino, Bel-Fathers of the Generall Conneell of Chalcedon were of a con-lar. 7b.cap. 12. trary beleefe, because their reason of withstanding the Pope tempore Nicolai was (as you know) For that they held, that the See of Rome fecundi, Petruin Damiani - a was founded by humane authority: Thinking that the Church Pontifice Rom. of Rome got the Primacie (namely of Order) by reason onely suite,—& in that it was the chiefe Imperiall Seate. So you.

We have heard of Oppositions enough. Gladly would we populo, que vnderstand, how you can reconcile these oddes, so that wee (inquit)pronincia may not justly condemne your now Romane Faith of Novelty, in terris a Pontification liberas by the judgement of a Generall Councel? This was indeed - Ecclesiam (fay you) the Decree of a great Councell, but the Decree was fundatam effe,&c. not lawfully proceeded in, because the Legates of the Pope were Teste Azer Ief. absent, and afterwards protested against it. And Pope Leo c.17. himselfe would not approve it, saying that hee did allow onely r Supponit hoe Concilium, quod those Decrees and Canons in that Synod, which concerned mate Rom sedes mone ters of Faith. So you. And now you this Euidence heare our non divino, fed Verdict.

unt in AEL 15. Conc. Chalced. f Senferunt Rom. Ecclefiam Primatum habuisse et quòd ea ciuitas impetio orbis terra potiretur. Bellar.lib. 2. de Pont c. 17.5. Alterum. t Decretum illud magni Concilij, fed . non legitime factum, absentibus Romana sedis legatis, à posted reclamantibus. Bellar. Ibid. S. Quare. Nam Leo Papa scribit, se Concilium illud approbasse, solum quantum ad explicationem sidei Epil. 59. Sie Bellar J. z. de Pont. c. 23. 5 . Secundo.

CHALLENGE.

N these Premisses we finde a Councell, in your owne opini-Lon, and in the Judgement of the Christian World, Mwfull

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and Generall, confisting of more than 400 Fathers, without exception Catholike and Orthodoxe: These have opposed your Article of the Necessity of Subjection to the Pope, razing the very soundation thereof, by believing that his Primacie is not by divine Authority. Upon this beliefe they easily cast downe the roose of your Papall building, denying the Popes power of gaine-saying the Positive and humane Decrees and Canons of Generall Councels; and by erecting a Patriarch, whom They adorne with a Primilege of power (excepting priority of Order, in taking place, giving voice, &c.) Equall to the Bishop of Rome. What is, if this bee not, to ruinate your Romane Article?

Yet much more stand you entangled in your owne Answers. For if that so many, and so Reuerend Fathers determined against the pretended Prerogatine of Rome, notwithstanding the Contrarie protestation of the Popes Legates; they teach vs thereby another crosse point to your Article, viz. that the voice of the Pope, by his Legates, is of no more virtue in a Synod, than the suffrage of any other Bishop. And what though the Legates of the Pope were absent at the making of this Act in the Conncell, because they would not bee present; and were notwithstanding present the next day; and disclaimed the Act, yet could nothing preuaile? And againe, what was the nullity of authority, in the Popes Legates, whensoeuer they contended against the Maior part of a Synod?

But Pope Lee (say you) gainesaid the former Decree of that Councell, albeit he did approne of all Canons in the same, so farre as concerned matters of Faith. This Answer also proueth you saithlesse in all your desence, euch by the iudgement of Pope Lee. For if he therefore opposed the Decree of that Synod, which oppugneth the Papall Primacie and Dominion, because it was no matter as Faith, he thereby plainely consesset your Article, which maintaineth the Dominion of the Romane Church, without which there is no saluation, not to be at all an Article of Faith. We conclude. Therefore either must those 430 godly & most Reverend Fathers, together with Lee the Pope himselfe, be damned by your Romane Article, or else

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must your Article be condemned by their contrarie judgement and Decree. Which, (notwithstanding the Popes Contradition) was afterwards sufficiently confirmed in other parts of Christendome, by the vse thereof, which (as you confesse) " Continued a long time. So large and long a false-hood is that, obtinuit longo which your Article of Necessary Subjection to Rome doth ex- tempore. Cufan. act of the whole Church of Christ.

u Sed ita vius Card Cocord, Cash.

V. That the beleefe of the Article of an Vniuerfall Subiection to Rome, as the Catholike Church, damneth the 165 Fathers of the first Generall Councell at Constantinople; being the second of that name, Anno 553.

SECT.

Et your owne most prinileged, albeit most partial Authors, Conc, 2. Act. 1. Pa. L. Baronius & Binius, relate the whole Cause. 1. Concerning pa Pelagius apthe authority of this Councell, whether it deserve the Title of Vninerfall Councell, or no? They answer that * It was a General Epist. 24. ad Ich. Councell, and so approved by all Popes, Predecesfors and Successors to Saint Gregory: and by himselfe saying, I doe reverence the fift Councell of Constantinople. Now come we to the relation of the Cause. First, of Pope Agapetus. Y The cause of Predecessoribus Anthimius, which he had condemned, was afterwards ventilated cibus, fed & fuccefin the Councell of Constantinople. This argueth the No-Do- fores omnes hanc minion of the Pope ouer that Councell, which will take vpon receperunt. Baro. them to examine that cause, which the Pope had before con- Anno. 553. num. demned. After Agapetus succeedeth Vigilius; 2 At what time 124, 6 & Binius

x Hoc quintum Concilium vniuerfale fuiffe, attestatur Nicanum probauit. - De Constantinop.ait, Concilium veneror .- Nec Gregorius tantum, cu Romanis Pontifi-Conc. Conftant. 5.

y Anthimii causa ah Agapeto Papa condemnata. Binine Tom. 2. 5.416. Pest in Synodo Constantinopol. ven-ulata Idem in Not. Cone. Constant: sub Menna. z In quo Concilio Vigilius Synodali sententia de condemnandis tribus Capitalis plane contradicebat. - Polt finem Conc. Iustinianus Vigilium relegabat. -Post exilium Pontifex Synodum hanc, de condemnatione trium Capp, authoritate sua confirmabat. Post absolutum Conc. Occumenicum ab exilio solutus ab Imp.acerrimo trium Capitulorum hoste, in Italiam tedire permiffus eft. - Ne quis tamen de hac caufa Vigilio fediqs A postolica errorem vel turpitudinis maeulam impingere possit, sciendum est, in his Disputationibus, telle Greg. 1,3 Epist 37 de tribus Capp. non faisse quassionem vilam de side, sed cantum modò de personis. Cum igitur Schismatis euitandi gratia Vigilias pro desensione trium Capp. constitutum ederet, cuius virtute Orientales virientur. — Ciun verò post sinem hu-Jus Conc. Quinti Ecclesia graviori damno afficeretur, Imperator cottadicentes Synodali decreto persequereretur, totulq; Oriens à Rom, atque occidentali Ecclesia dividendus atque separandus metueretur, si non Ro.
Pontifex Quintam Synodum approbaret, ideireo Vigilius nouis emergentibus causis jure merito quintam synodum approbaret, ideireo Vigilius nouis emergentibus causis jure merito quintam synodum approbaret. Sententiam mutauit. Baron. Anno. 553. num. 223. Binius Tom. 2. Conc. Not in Conc. quint. Occumen.

In the Councell of Constantinople, that which they called [Tria Capitala] was condemned. The fumme of their Answer is this. Pape Vigilius, before this Generall Conncell of Constantinople. defended the Cause of the [Tria Capitula] which the Councell being gathered together condemned: The Poperelisted the Decree of the Councell; the Councell endeth. Pope Vigilius, for not consenting to this Councell, is banished by the Emperour Iustin nian. After that this Councell had so concluded, Vigilius confirmed the sentence of the Councell of Constantinople, and was thereuponreleased out of Banishment by the Emperour. In all this (fay you) the Popes change of his minde cannot be preindiciall to him or his See; for that (the cause being no matter of Faith, but onely of Persons) he did it upon inst reason, least the East Church and the West should fall into Schisme, and be rent in funder. Thus farre your Authors.

CHALLENGE.

DE the Cause matter of Faith, or onely of Fact, or Per-Dians, it mattereth not, nor to what end it was done. Wee are not to inquire into the doctrines, but the dispositions of this Councell: nor to respect the point of Vnion of Churches, but that which you have created for a new Article of Paith, the point of Necessary Subjection to the Romane Church, and Bistop thereof. First, by your owne Confession, the Pope dereticos & corum fendeth that, which afterward the Conncell gain-Sayeth; Next, the Pope contradicteth the Decree of the Councell, to wit, of the fame Councell, determinately concluding and perfifting in their Sentence against the same Pope, euen to his Banishment for the same Cause. Yet in the end he is glad (for Vnions sake) to yield vnto the former Decree of the Councel. So They, who 8. aprel Binit. Tria in their Annotations conceale that, which the Text expressely deliuereth; 2 We condemne (say they) all that have defended suestenus, Epistola Tria Capitula. But Vigilius (say you) had before this Councell Ibz, & Scupta defended those, Tria Capitula. Therefore was your Pope also condemned by this Councell.

Behold now, forfooth, your Romane Faith! Behold your Monarch! Behold his Dominion! Behold the nece fary Subjecti-

a Fada à nobis condemnatione contra Haimpietaem,nec non contra cos qui defenderunt, vel defendunt tria Capitula. Sic ipfum Conc.ad ft. nem eius, ante Sub-Scriptiones. Collat. Capitala erant Theodorus, Mopnersus Cyrillum.
Rimius 3 bid. Tom. 2. Annet.in in id. Concil, s. Orcumen.

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an of his Subjects! If it be called Dominion to Command, and be glad to reeld: or accounted Subjection of that Councell, to prescribe Decrees against the sentence of your Pope: or effecmed Faith of your Article of Necessary Subiection to the Romane Church, vpon loffe of Saluation, to perfilt in differting from the Pope, and his Apostolicall See in this whole Cause; and not thus onely, but in condemning him also. It must therefore follow, that these 165 Bishops of this Generall Councell, and the Catholike Church in them, not onely in not beleeuing this Article, but also in withstanding it, were damned; or else that your Article, and the defenders thereof are justly damnable terreto non la electrica de consenta vienes estentes ellan

Confider, we pray you, in what a fnare of Herefie and dos Sancia Var-Blashhemie you are intangled, seeing that you cannot but see. that your owne Article, viz. The Catholike Romane Church, libros Sandi Puawithout subjection where unto there is no saluation, is Contradi- gelistecipinus.

Ond has be entered Catholibe Church it selfe, in her purer and * See about lit. x. more primitive age of the first you yeeres : by those five Generall Councels, the first fower whereof Saint Gregory him- archam Concilii felfe professed & To imbrace, as the bookes of the Gofpell: * And Presidentalo. the Fife (faith he) I also reverence. Idle therefore, and vaine quit, Apostolicam is your Objection, out of that Synod, from one word cobedi. ence, which they professed to the Catholike See; by not dif. Si torum Conc. cerning betweene a Logicall and a Morall Obedience. For Apostolice sedictive promised Obedience to that See, in all her Orthodoxe tur, certe Apostolica sed reasonable Persivations that not to her personatory Come. and reasonable Persiwations ; but not to her peremptory Com- alesia cum authomands and Conclusions. For you may Obey Saint Angustine, ritate przest. Bel. by subscribing to his judgement, without submitting to his + Sciunt Grece lurifdiction. If you know not this, then may you learne it; lingua periti, vernamely, that a Superior may be faid to obey his Inferior, when & carassa nulhe yer ldeth to his reasonable perswasion, As a sicke man to the lam ve plurimim Physician.

b Quatuor Synonerfalis Ecclefiz, veluti quatnor c HzcSynodus per Menam Patri-& obedimus,&c. bum zehiva, habere fignificationem: nam

accidere potelt,

ailium sape dicitur à Gracis, cum vel par, vel etiam inferior superiorem alloquitur. Sie tio ans en de co viur-Patersqui fuadentis & monentis confilit probat & legoius, vi reger Medici. Printe Cafant Exercis 16. num. 161. publice Synois, framplagrants crimines, whomas yet the

vecore Genera, Caule was fresh, and preone, their Wirresses lining, and ale

VI. That the beleefe of the Article, viz. The Catholike Romane Church, without subjection whereunto there is no saluation, doth damne all the Fathers of the Sixt, Seventh, and Eighth Councels, in your owne estimation, Generall.

SECT.

Hele three Councels, which you call Generall, and which doe containe aboue the compasse of 300 yeeres more, giue vs iuft Cause to judge this your Romane Article to bee Imposterous. Wee instance, first, in the first Two.

The Sixt and Seventh Councels, in the Cause of Pope Honorius, condemning him for an Heretike.

He Sixt uniner fall Synod (faith your Cardinall) was in the yeere 681 (or according to others, 685) Celebrated am, An. 781. Epif- at Constantinople by 289 Bishops. The Seventh Universall Councell was held at Nice, in the yeere 781, wherin were 350 Bishops. So he. Well, in both these was Honorius Pope of Rome condemned for an Heretike. How will you free your Pope from being a Monothelite? Namely, . The Fathers of both these Generall Councels (say you) were deceined, as they might easily be in a matter of Fact (to judge whether Honorius were a Monothelite) not in amatter of Faith. So your Cardinall. Is it a matter of Fast then? and were these Fathers deceined therein? Who can fay so? Why, Cardinall Bellarmine doth affirme it. Good God! The rare modestie of this man, who wil haue vs to beleeue, that one Bellarmine, living now a 1000 yeeres fince that matter was in agitation, should judge better by his Coniectures of the Circumstances of a matter of Fact, than could 639 Bishops (for so many there were in all) in their publike Synods, [iam flagrante crimine,] when-as yet the Cause was fresh, and greene, their Witnesses living, and all ria facti, non fidei. Circumstances (which are the perfect Intelligencers) visibly Bellar.L4 de Pont. before their eyes. This

d Sexta Synodus Vniuerfalis Con-Stantinopoli celebrata Anno685. Episcoporum 289. in qua damnata eft Hærelis corb, qui vnam tantum in Christo volun. tatem effe volebant, Bellar, L. 1. de d Conc.c.s.S. Sexta. Septima ad Nica. coporum 350.Bel-lar. fbid. S. Septie Patres Sexta Synodi, qui Honorium damnanarunt, fuerunt decepti.—De-Synodi Patres, qui Sextæ Synodi fententiam confirmabant. Deceptus Adrianus Papa, qui Hono-rium Hareticum fuiffe putabat, Deceptus Leo fecundus,qui Papam Honorinm vt Hæreticum execratus eft. Na accidere poteft, vt Conc. Generale erret in mate.

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This Condemnation of Pope Honorius by two Councels doth undermine the Fox-hole, wherein your great Clerkes of Greg. de Valent. commonly lurke, by telling vs, that Popes may be Heretikes, as the scape of Bellar Doctors, but not in their publike Persons, as Popes. h Cum his An Answer most frivolous. 1. Because those Bishops condemning Him in their publike Councell, did judge him according to his publike person. 2. Because they Condemned Honorius Bishop of Rome in the same tenor, wherein (upon the same presidents of they condemned Sergius Bishop of Constantinople; h Anathematizing them both for their Heresie of Monothelitissme.

It would much better have become your Cardinall, to have que ab eo factor funt ad Serginm. Confessed, in the spirit of Ingenuitie, as your Canus hath done, quodeius mentat i Howsoever other Popes may be excused from Herese, yet cutus est, scimpia see not (saith he) how Honorius can be vindicated and freed dogmata confirmation this guilt, whom Psellus, Tharasius, Epiphanius, Beda; madat. Surius from Adrian, and Agatho, both Popes; whom the seamenth (he mod. 6. Constant. might * have also alleaged the VI.) Generall Councell hath because the Sergie.

CHALLENGE.

ALL this (as you do) but a matter of Fast, if you will, raffus, Epiphanius, which caused those Councels to condemne Pope Honorim for an Heretike, after his death; yet doth this plainely and Synodus. ineuitably tell vs, that they were of this beliefe, that the Pope Hareticum effe of Rome may be an Heretike; and that They, who would ex- indicabant, Canus communicate that Bishop of Rome, being dead, would not page 313. have Communicated with him, if (perfifting an Heretike) he had beene aliue; no more than they would with his fellow-Heretike, Sergius Bishop of Constantinople. And if they would denie vnion with him, certainly they would not have acknowledged spirituall Subjection vnto him. Which flatly gain-sayeth your Article of beleeuing The Catholike Romane Church and the Bishop thereof, without subjection unto whom there is no salnation, Therefore all those 639. Bishops, besides two Popes, and all their Beleeuers, must necessarily be damned, or else your Romish Article, as a most execrable Paradox, must vtterly be abandoned,

Cum his fimul proijci à Sanda Dei Becle fia fimulque Atem per omnia femabat. Surius Tom. s. Conc in Sy, Alt.13. p. 992. &c.'Idam babet de Sergio. i Honorium quemodò ab errore vindicabir 5 quen Hæreticum faifle traditPfellus, Tha-Beda, totaque denique Sepuma drianus, Agatho

VII. That the Beliefe of the Article, viz. The Catholike Romane Church, without subjection whereunto there is no Saluation, damneth the Eighth Councell, which you call & Generall, confisting of 383. Bishops, in the yeare 870.

k Odauum Conc. Generale eft Constantinopolitanum quartum Anno 870. Epif. cop. 383.ap.Bin. Tom. 3.p. 143.

1 Quoniam incelleximus Romanam ciuitatem in Sanctis Quadragefimæ ieinnijs in cius Sabbatis je iunare,præter Ecclefiæ traditam confueudinem, -- Sandæ Synode visum est, Ecclefia Canon inconfuse vires habeat, Biniu Tom. 3.pag. 149. m Hic quoque Canon 55. quia Matrem Eccefia. rum omnium Rom.Ecclefiam repræhendit, non recipitur. Surius Tom. 2. in Conc. Constant. 6.p. 1048 ad Canon. 65.in Not. Bin.

SECT. 8.

7 Hat was done in this fourth Synod of Constantinople, you may vnderstand from your owne Men. These Bishops (faith your Binius) condemned a Custome of the Sabboth-fast in Lent, then vied in the Church of Rome: and thereupon made they a Canon, inhibiting the Church of Rome from keeping that Custome any longer. Their words are these: Wee will, that this Canon be constantly observed in the Church vt in Romanorum of Rome. Would the Church of Rome swallow and difgest fuch an hot morfell at this day? wee trowe not: for " This Canon (faith your Surius) is not received, because it reprehendetb the Church of Rome; the MOTHER-CHURCH of all other Churches. So he.

CHALLENGE.

ZEa rather it condemneth your presumption, in calling the Church of Rome the CATHOLIKE MOTHER-CHURCH aboue all others: As though a Generall Councell were not rather to be called the Catholike Church, than Shee. So then those 383. Bishops prescribe a Canon, and impose it vpon her, and thereby sufficiently disclaime all Subjection vnto her; as Any, albeit but halfe-witted, may eafily discerne. Where againe wee are constrained to judge your fore-said Article Exectable, rather than to give those 383. Bishops over for damned foules.

> Our Generall CHALLENGES, concerning the formerly cited Eight Generall Councels.

Remember by this your Article, * The Catholike Romans * See about, Cha. 1. Sed. 2. &c. Church, without Subjection whereunto there is no Saluation, and mithout

without the beliefe whereof none can be saued, are damned not onely all those, that shall oppose themselves against the Church of Rome, but also all they that do not beleeve the same, as an Article of faith. Now wee have proved by your owne Witnesses (as by your owne eyes) that aboue 2280. Bishops, in their VIII. Generall Councels (and every Generall Councell you call the Catholike Church) have opposed your Article of pretended Subiection. The first by proportioning aswell the limits of the Romane Dioces, as of other Patriarks. The second, by judging the Romane Primacie not to stand vpon any Dinine authoritie, and fetting up a Patriarke of Constantinople, contrary to the Popes will. The third, by inhibiting any Bishop whatsoeuer from Ordaining Bishops within the Isle of Cyprus. The fourth, by advancing the Bishops of Confantinople, and establishing them in equal Priniledges with the Bishops of Rome, not withanding the Popes earnest opposition against it. The fift, in Condemning the Sentence of Pope Vigilius, albeit one extreamely vehement in that Cause. The Sixt and Seauenth, in condemning Pope Honorius of Herefie. And the Eighth, by imposing a Canon vpon the Church of Rome, and challenging Obedience thereunto. Any man therefore, although destitute of good Conscience, if but endued with common ingenuitie, will judge and confesse that this Article, which thus Condemneth about 2280. Bishops of the first Eighth Generall Councels (whereof most were as Catholike as they were ancient and learned) together with all their Beleeuers, for the space of aboue 540. yeares Profesiours of the Christian faith, is justly to be condemned as Scandalous, Schismaticall, Hereticall, Blasphemous (Respectively) and every way damnable.

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CHAP. IX.

Our fourth Argument, taken from the Examples of particular Churches Catholike, which contemning the Excommunication of the Bi-shop of Rome, were notwithstanding acknowledged to be in the state of Saluation.

And the Eighth, by imposing a Coupt vpok the thus Rome, and challenging Off TOP Reference. Any man

* See aboue, Chap. 1. Sect. 1.3. * Article requireth as Necessary to Saluation of Christians throughout the World. I. Is to have Vnion with the Church of Rome, and Head thereof. II. Because there are two kindes of

Unions (one in Equalitie, as is betweene the Members of the same Body; and another in an Inequalitie, like as is betweene the Head and the Body) your Article exacteth Union of subiection also. The III. is the Necessitie of faith, concerning both these; as namely that every Christian doe believe the truth of the Article in both, to wit, that they are indeede Neeessary to Saluation. Therefore have wee singled out Examples of ancient Churches, which you your selves note as Excommunicate by the Popo; which notwithstanding all the Christian world have held to have beene in the state of Saluation.

Our first Instance is in the ancient Churches of Asia, which notwithstanding the Excommunication of Pope Victor, were in the state of Saluation.

SECT. 2.

Our owne Authors boaftingly relate, that in the yeare 1 197. n Pope Victor did excommunicate all the Easterne n Victor Papa Churches, for not observing the feast of Easter upon the Lords ocientales ob Pasday: which Excommunication (fay they) is not found to have the diem Excombeene afterwards renoked, or retracted; wherein notwithstan- municabat. Bellar. ding those that were averse continued a long time. So they. A 6.5. Secundo. Salstorie certainly worthy your double consideration, whereof meron Jef. Com. in Gal.4.difp.29. you cannot be ignorant, it being recorded by Eufebius at large; Binim Tom. 1. that namely o Polycrates Bishop of Ephesus in Asia pleaded Quod Victor fenthe Cause of the Churches of Asia, against the Excommunica- tentiam suam mution of Victor, in that his Epistle, whereunto the other Bishops legitur. Bellar. L.2. in Asia gaue their Consent : Prouing, that their Custome, con- de Pont. cap. 19. trary to the Romane, was received from Saint John, who leaned tem in hoc schifvponour Lords brest: that it was practifed by Philip the Apo-mate avulf funt ab Ecclesia, perfle, who died in Afia: that it was continued by Saint Poly-manseruntineo, carpus Martyr and Bishop of Smyrna; by Thraseas Bishop & quiden in lon-and Martyr; by Sagonius Bishop and Martyr: and that then ron. Ann. 198. Polycrates being animated by these so worthy Examples, and "".17: the vnanimous Consent of their Bishops in Asia, Rood in de- Eccles. lib. 5. ca. 23. fiance with that Pope Victor, and contemned his Excommu- 6-24. nications, faying; I who have now lived fixtie five yeares in the Lord, and have had communion in the faith with all the Brethren dispersed [and the dinnularnes] throughout the world, and nothing moned with these terrors (meaning, of Ezcommunication) which are vrged against vs. Thus farre the Ecclesiafficall Storie, wherein appeareth this Conclusion as manifest, as if it had beene deliuered in expresse termes, viz. That a Christian may have Communion generally with the Catholike Church else-where throughout the world, notwithstanding the Excommunication of the Pope and Sec of Rome: and therefore cannot the Romane Church be called the Catholike Church,

as the Head, whereunto all others ought to professe Vnion, and

yeeld Subjection.

Yea, but your Question will be, whether these Afian Churches, being thus Excommunicate by the Pope of Rome. and so without the Union of your Church, could therefore be faid to be without the state of Saluation? This is the maine point, for satisfaction whereunto, first (if you will respect the faith of those (hurches) it is plaine, that they beleeved that the Excommunication of the Bishop of Rome had no further power, than to seperate them from his owne Romane Societie and Communion; but extended not to the Church Cathelike, and Separation from it. And this will appeare to bee true by better testimonies, from the same knowne Storie it felfe, where you may read that P This Att of Victor did not well please all other Bishops, who did greatly reprove him for troubling the peace of the Church. And, among others, Father Irenaus, in the person of his Brethren in France, wrote Letters to Pope Victor, Dehorting him from his purpose. This is enough, to prove that Pope Victor was the Schilmatike, that troubled the peace of the Church: and not the Asian Bishops, whom these other holy Bishops did so far infishe, as not to deferue Excommunication.

p Eufeb.lib.5.

But (to appeale to your owne Consciences) shew vnto vs. in all your reading, if you can, that Polycrates and other Afean Bishops, so Excommunicate by Pope Victor, were held by any other Catholike Bithops of those times, to be thereby without the flate of Saluation. For this, you know, is the very soule of your Article, viz. The Catholike Romane Church, mithout which there is no Salvation. Nay, but you full well know, that Contrarily Saint Hierome, in his Catalogue of &cclesiasticall writers, numbred Polygrates among those, who did advance the Cathotike faith. And againe (relating this his opposition against Victor) & This I therefore montion (faith hee) to make knowne what may his (meaning Polyorates) And thorities And yet againe, Reporting the behause ut of Ineneus and other Bilhops, in the same Case, + Those (faith hee) albeit they differed in opinion from the Asian Bishops, not did they ngt confent to Pape Victor in the act of Excommunication So

q Hier.Tom.1. Catal.in Tit. Polycrates.

n Idemibid. Tit. Isenaue, hee. Where, Not Consenting to the Popes Excommunication, doth plainly inferre their inward Communion with the Bishops of Asia.

CHALLENGE.

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THis one Case, if there were no other, were enough to A ftrangle your Romane faith, in that Article, viz. The Romane Church, without union wherewith there is no Saluation. Wherein we finde the Bishops and Churches of Asia Excommunicated by the Romane Bishop, and so separated from the Communion of his See: and yet notwithstanding were reputed still, in the Church of Christ, Catholike Bishops; and so farre in the Communion of the Church Catholike, that many godly Bishops in the Latine Church would not seuer themselues from their Communion. Yet Bishop Christopherson, that you might beleeve the Excommunication of Pope Victor to I Irenaus horeabe of an vniuerfall power & extent, translateth the Greeke fen- batur Victoren, tence of Eusebius thus: I Irenaus exhorted Pope Victor not vt- ne tam multas Ecclefias à corterly to cut off so many Churches from the body of the universall pore vnivers Ec-Church of Christ. Which Interpretation, if true, might seeme so nitus amputer. make the Church of Rome the Catholike Church. But, as it be- Joh. Christoph. came a sworne Scribe for the Pope, he peruerts the Text, which interp. Eufeb. Hig. is to be rendred thus; I Ireneus exhorted Pope Victor not to cut off whole Churches of God, without any mention of the Bodie to i has sundicas of the Church : Ergo, it cannot import an Excommunication See, appear isse from the Vniverfall bodie of the Church, but onely from the menddoen on . Eufebib. Church of Rome, as from a particular member of that vniuerfall, as hath beene proued.

What then may be thought of your new Article; but as of a barbarous and Antichristian Paradox, which separateth from all hope of life all the Christians of the Easterly parts of A- " Master Breve-fia, who " In multitude exceeded the Christians of the Greeks, mood in bit Enquiand Latine Churches. But God be thanked that, by the do- rie of divers Relictrine of those Primitiue times, the Excommunication of the a Viriac. de Hift. Romane Church made no mortall wound: for the Asian Bi-Orient. pag. 73.

shops esteemed no better of it than of a Brutum Fulmen.

And if you will fuffer vs to bee somewhat more equally minded

minded to Victor Bishop of Rome, than you your selues can be, we may perswade our selues that hee did not by this his Excommunication intend to shew or arrogate any surisdiction ouer the Greeke Churches, as Pastor ouer his flocke, but onely to denie participation of brotherly Communion with them, as they might (if they had beene so forward) have dealt with him; this being an Act of Dinision Inter Pares: which likewise doth conclude the no-absolute Necessitie of Vnion with the Romane Church!

Our Second Instance is in the Churches of Africke, Numidia, and Mauritania, in the dayes of Saint Cyprian by 87. Bishops in the Councell of Carthage, Anno 256. Who (notwith-standing the Excommunication of the Pope of Rome) were ever held, by the Catholike Church, the Essentiall members thereof, and in state of Saluation.

SECT. 3.

When the Case of Basilides and Martial was on soot, concerning Appeales from the Church of Carthage to Rome, and the Quastion of Rebaptization of those persons, that had renounced their Haresies, was in agitation betweene Stephen Bishop of Rome, and Cyprian Bishop of Carthage; The Church of Africke, and others of that Primitiue age, gaue so infallible testimonies of denying the Popes Catholike Iurisdiction ouer other Churches, and of despising his (now) pretended Catholike pomer of Excommunication, as may suffice for the full determination of this whole Cause, in consutation of your new Article, to wit, The Catholike Romane Church, without which there is no saluation. This Case therefore being so pertinent and pregnant, wee will proceede therein methodically.

I. The full Opposition of Saint Cyprian, and other Bi-Shops, against Stephen then Bishop of Rome.

SECT. 4.

n

CVch was the Opposition of Saint Cyprian and others a-Dgainst Stephen Bishop of Rome, that even by your owne Confessions, a Cyprian gathered a Councell of 87. Bishops, a Cum igitur viout of Africke, Numidia, and Mauritania, which concluded differ Cyprianus contrary to the Pope and his Councell celebrated in Italy. Se- tentem ils, que in condly, such, that b Cyprian indged the same Pope to erre Concilio Africano de Baptismate proudly, ignorantly, and blindly. Thirdly, fuch, that he im- Hareticorum flapugned the Popes pretended power of Appeales to Rome, ac tuta fuerant, hand compting the Appellants, to wit, Basilides and Martial, Re- iore numero Bnegados, and desperate Delinquents; challenging his right of piscoporum Carthagine aliud Co-Iudicature, for the proceeding against those notoriously wic- cilium celebrare. ked Companions, who therefore ought to be fent backe againe, ex Africa, Numi-(saith he) to be censured by their owne Bishop. Fourthly, such, dia, Mauritania that this Councell of Carthage did deny to any whomfocuer Episcopis 87.—the Title of d Bishop of Eishops. Fiftly, such, that Cyprian phane Pape Romawould not acknowledge the name of P O PE, per Antonoma- oppossis. Baronius fiam, that is, By may of Excellency, to be proper to the Bishop anno 238. num. 47. of Rome, as you teach : Infomuch, that at the instant, when nelium Fapam, as Cyprian was to lay downe his life to Martyrdome, for the cum nationali sy. profession of the holy Faith, f Being demanded of the Pro-piscoporum Ita-

Stephanum obnicundatus eft ma. nodo omnium Elia, statuisse non

debere Hareticos rebartizari, & eandem sententiam y ofica approbasse Stephanum Papam. Bellar, lib. 2. de Concilijs, car. 5. Sed Cyprianus in Concilio 80. Episcoporum definit Hareticos este rebaptizandos; putanit enim Pontificem pernitiofè erraffe, & Stephano Papa feriò pracipienti parere noluit : fed verba contameliofa protulit, vocans eum superbum, imperitum, & cæcæ mentis Bellar. lib. 4.de Rom. Pontifice. cap.7.5. Sciunt quo revertuntur. Nam cum statutum sit omnibus Tertio Ratio,&c. Ex Eufebio lib.7.cap.2. C nobis vt - causa illic audiatur, vbi est crimen admissum, - oporter eos quibus prasumus nou circum-curlare, - nili fi paucis desperatis & perditis minor videtur esse auctoritas Episcoporum in Africa conslitutorum, de ... Iam causa coum cognita est, iam de ijs dica sententia est. Crprianus Epistola 55. ad Cornel.

d Concilium Carthaginense sub Cypriano Episcopo. Superest ve hac ipsa de re , quid singuli sentiamus, proferamus; neminem indicantes, aut à iure communionis aliquem, si diuersum senserit, amouentes Neque enim quilquam nostrum Episcopum le esse Episcoporum constituir, aut Tyrannico terrore, ad obsequendi necessitatem collegas suas adigit, quando habeat omnis Episcopus, pro licentia libertatis & potestatis sua, arbitrium proprium, ranquam iudicari ab alio non possit, cum nec iple possit alium iudicare. Sed expede mus vniuersi iudicium Domini nostri Iesu Christi, qui solus habet potestatem — de actu nostro iudicandi.

Apud Surium Tom. v. Concil. in Conc. Carthag. Alludit ad Decretum Stephani Papa — qui aliter sentientibus fænam Excommunicationis acriter comminatus ell. Binius Tom. 1. Notis in hoc Concilium,ex Baronio.

e Bellarm, lib.2 de Rom. Pont. cap. 31 in initio. Per Antonomafiam Papa, &c. Proconsuli quarenti ab eo, An tu is es, quem Christiani suum Papam vocant? respondit Cyprianus, Ego. Pomius de Passione Cypriani, ame opera eine. Non se in Baronius Proconsul dixit, Is ne tu es, qui hominibus.

se Papam præbuisti ? Cyprianus, Ego. Anno 261. num. 30.

Confull.

Confull (who then had charge to put him to death) Saying, Art thon Hee, who shewed thy selfe POPE among the Chris stians ! He answered I am. Which may be enough to dash that ween, which you appropriate vnto the Bishop of Rome, by the name of Pope. Great therefore was the Oppofition of Cyprian against Stephen, namely; Bishop against Bishop, Chaire against Chaire, Councell against Councell as flat Diameter, as possibly might be.

II. That Saint Cyprian and Others were Excommunicated by Pope Stephen.

SECT. 5.

258. nu.14. & 15. Ex Epiftela Firmipos ex Cappado-ciá, Ciciliá, Galatia omnes in ca sententia persiflences communione priuabat. h Cum Stephanus Episcopus Roma vrbis Cyfermonem communis collequij Soldm pax & com-

E Baronin, Anno TT were friuolous to stand vpon presumptions, when we I baue your owne Confessions. You g grant that at the same Ex Epistola Firmi.
liani, apid Cypria- time, when Saint Cyprian did contend with Stephen Bishop
mum Epist. 73.6 ex
Eustoin lib. 7.cap. 4. of Rome, the same Pope Excommunicated the Easterne BisOrientis Episco- Shops of Cappadocia, Cilicia, and Galatia, for the same cause of Rebaptization. Secondly, that th'aforesaid Pope Stephen h did also, as much as lay in him, cast off Cyprian, insomuch that Hee would not admit unto his speach them that were sent from Cyprian vnto him: Nor this onely, but also commanded them that were of his owne profession not to have any peace or communion with them, nor yet to allow them so much as houseipso erat, repelle- roome, or lodging. Yea and Pope Stephen signified by writing, ret, & Bpsscopos that no Communion was to be held with them that did rebapad ipsum ex Afritalegatos, nec ad tize. Not to infift vpon the Popes lauish and reproachfull speach, in calling Cyprian a Counterfait Christ, and a deceitfull adminterer, & prz. worker. All which are prooued out of the Epiftle of Firmiliaciperet vniuersa nus Bishop of Casara in Cappadocea; which almost in euery venientibus non point doth manifest the Excommunication of Saint Cyprian.

munio, sed & techum & hospitium negaretur: insuper & Cyprianum ipsum Pseudo-Christum & dolosim operarium diceret. Hæc scribit Pirmilianus Episcopus è Cappadocià ad Cyprianum; cuius Pirmiani meminit Eusebius Hist. li.6.c2.25.& 1.7.c2.17 Ad quem Stephanus scripsu, non esse communicandum ijs, qui ad Hæreticos transcuntes rebaptizant. Cassante. Cansalt. Arr. 7.

CHALLENGE.

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OR what better proofe of the Excommunication of Saint i Excommunica-Cyprian and other Rishops of his Fraternity, than denying tio major private ompibus contentis by writing All communion with them, that were of the same sub hoc versiculo Opinion with Cyprian; and after in Act, Forbidding all com- [Os, orare, vale, communio, menfa munion: First, by speach and conference: Secondly, by conversa- negetur] per Os tion and company: Thirdly, by eating, or hospitality? Each one cipatio colloquij; of these being (according to your i owne positive Conclu-percomunionem, fions) a proper Character of that which is called The Greater per mensam, par-Excommunication; and consequently, in your sense, a Separa-ticipatiocometion from the Body of the Romane Church.

dendo Nauarr. Vol.2 Tom. 3. c. 27. 6.Quid operatur.

III. That Saint Cyprian held not the Excommunication of the Pope to be an valid Separation from the Catholike Church, or bazardous to the flate of Saluation.

SECT.

7 One euer was more Christianly affected to the Catholike Church, than was Saint Cyprian, nor more firmly believed that the Vnion with the Catholike Church is necessary k But occities to faluation, whose profession was this: & Although aman propeer nomes. (faith he) were flaine for the name of Christ, yet if he be without dum fuent con the Vnion of the Church, he cannot be crowned with Martyr- Ecclefiam cont dome after his death. Againe, this was that Father of Saint Cy tel charitane diprian, who first vetered that excellent saying, 1 No man hath wifus, coronari morte non pocce God for his Father, who hath not the Church for his Mother; rit. Cyprian. libe a afpeech twice vfed (and that worthily) by the fame Father, Epift. 2. I Non habet Defi Saint Cyprian.

Hardly can a Protestant change three words with any of habet Ecclesian mattern. Cyprian. you, in Conference, concerning the Church of Rome, out you prelatorum.

n are ready to viurpe, vrge, and inculcate this Sentence of m College part, Prefations. you, in Conference, concerning the Church of Rome, but you lib. de Simplicitate Saint Cyprian, as a full Conviction in it felfe, thereby to proue part. 3. Prafacione. and conclude all Protestants to be therefore without God, be- fiz, fou fimplicitacause they acknowledge northe Church of Rome to be (accor- te Pralatorum. ding to your now Romane Article) The Catholike Mother minu & all.

Patrem, qui non

Church. Which Obiection hath bene already prooued from the generall voyce of Antiquity, and many Examples from thence, to be as farre from Truth, as Antiquity is from No. ueltie, and plaine dealing from meere Sophistication and

iugling.

But now are we to try what is the fense of this Sentence. from Saint Cyprian himselfe, the first Author thereof. The question then will be, whether by MOTHER Church, without which none can have God for a Father, he meant the Church of Rome, or not; or rather, whether he spake it not then in Opposition to the Church of Rome. The due examination hereof may be vnto vs an absolute decision of this whole. Cause, concerning the pretended Motherhood of the Church of Rome. Saint Cyprian then at the second time, when hee made yse of this speech; He hath not God for his Father, that hath not the Church for his Mother, wrote to Pompeius, in reprehension of Pope Stephen, for endeuouring (as n he saith) to defend the cause of Heretikes; wherein the same Stophen Hareticorum cau- threatened Excommunication against Cyprian, which occasiofiam Dei asserere ned him to fay, What meaneth our Stephen to breake out into fo vengible an obstinacy?

> As for the Excommunication threatened by Pope Stephen against Cyprian, and Others that were of a contrary opinion, he doth contemne it, yea and condemne it too, when, Alluding (as o your selves confesse) unto the same Decree of the Pope, he said, None of all vs Bishops (in Africke) doth compell any of his fellowes, that are contrary minded, with any tyran-

nicall terror.

Often was the Opposition of Saint Cyprian against Stephen obiected against Sainst Augustine by the Donatists, for patronage of their owne opinion, who taught, that the Catholike Church, as it is Visible, consisteth onely of perfit and sanctified men : Saint Augustine so argueth with the those Donatists, 25 if Hee, Cyprian, and Pope Stephen had bene vnited together: but this hee did in such manner, that we may say with your Baronius, (speaking of the same contention betweene Cyprian and Stephen) P Hee vsed a kind of laudable enasion, or mum 258.num.40. escape, being willing to conceale their iarres. For indeed Saint Augustine

n Cyprianus in Epistola ad Pompeium. Stephanus fam contra Eccle. conatur,-quomodo potest habere Deum patrem, qui non habet Eccefiam matrem ? Es paulò poft. Cur tantum Stephani nostri dura obstinatio prompits o Alludit &c. Nemo nostrum, &c. See above he d.

p Laudabili tergi werfatione vtens, ca relinquere maluit obuoluta filentio. Baronius

Augustine elsewhere (albeit enclinable enough to suppose that Cyprian did recapt his error of Rebaptization before his q Correxiste audeath) confesseth in direct termes, that 4 It is no where found, tiam non invenithat Cyprian did euer change his opinion.

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For our better satisfaction herein, we should aduise in this 48.Es lib.1.de Bapcase rather with Firmilianus a Bishop living in the dayes of I your Epistolas Saint Cyprian, than with Saint Augustine, who came some catum verò quam hundred and fifty yeares after. This ancient Father Firmilia. magnum tibi exmu, being of the same judgement with Saint Cyprian, spea- te a tot gregibus king of the about named Excommunication given out by scidistis De Su-Pope Stephen, concludeth not Cyprian but Pope Stephen to tur. Hoceft ferbe the Schilmatike in this contention, because The Pope hereby (faith t he) cutteth himselfe off from the flocke of Christ. As for Saint Cyprian, although he (notwithstanding the Excommunication) held for his part a Christian and brotherly afte- 1 See aboue. clion to the Church of Rome, yet did he still persist in his contrary opinion; neuerthelefic fo, as holding it wnlawfull for lius Epistolam Dieither fide to Excommunicate the other for this question. I passe ouer your other Obiections, as a vaine presumption, and lib.7.cap.4. qua feribit ad Stephafait is proued to be.

tem iftam fenten. tur.August. Epift. aggerafti, quando phano Papa loquivaffe spiritum vnjtatis in vniculo pacis, abscindere se à charitatis Vnjones Ibidem. t Obijeiunt Baronius & Pame. onyfij Alexandrini apud Eusebium num Papam, per-

bas sedatis, omnes Orientales Ecclesias, nova & peruersa Nouati Hares repudiata, pacem inter se cóciliasse, ad concordiam esse redactos, & inter alios Ecclesa Doctores — Pirmiliari meminit. Respondes noster Reminus, Amount in Cyprian. Inter sereconciliati dicumur, non autem cum Ponusse & Occidentalibus; aut
Haresin Nouari einvantes, propterea alterum Decretum de Rebaptizando antiquasse, Nam illam secundam
controversiam de Rebaptizando noun fuisse sublatam ossendit idem Dionysius, ibidem leci, in Epistola
ad Xistum Stephani Successorem, qui cum codem Xisto adduse vineme in illum adhucinclinares, rogarets;

Extenta contratione rei magnitudinem contramplantam qui proprie Decreta in maximis Episconorum vt attenta eogitatione rei magnitudinem contemplaretur, audire enipo se Decteta in maximis Episcoporum Concilis sacta suisse, vt qui ab Ha resis impietate recedunt, debeant primam side institui, deinde veteris e impuri sermenti chuncae sordibus ablui. His adde, què d'Bassim ad Amphilothium scribens, de hacipsa contronersia quid sentiret, de Pirmiliano ita loquitur, ac si in illa sementia mortuus sit. Hac moster Reminus in foo Crit. Sacr.cap.7.

CHALLENGE

Ete againe we appeale to your owne consciences, to Liudge whether Saint Cyprian, when he contended against Pope Stephen, and in a Councell both renounced his Decree, and contemned his Excommunication, and at the same time held it impossible for any to have God to his Father, for Saluation, who had not the Church to his Mother, for Direction; could possibly by Mother-Church understand the Church of

Rome.

Rome, by which all of his opinion were Excommunicated: except you would make Cyprian so veterly forlorne of grace. as wilfully to damne himselfe, by an obstinate Separation from the Church of Rome. So infallible it is, that the Church of Rome, in those times, was held to be onely a Member of the Catholike Church, and not The Catholike Mother-Church

IV. That Saint Cyprian hath bene euer since his death esteemed a blessed Saint and Martyr, notwithstanding his continuall Opposition to the Pope of Rome.

SECT.

Lthough it could be supposed that Cyprian did recant This opinion before his death, yet would not this any way prop or support that your Romane Claime, except it might further appeare that he fought the Absolution of the Church of Rome for his error. Neither yet would this suffice, vnlesse you could proue it an Absolution of Iurisdiction, and not of Charity; euen as contrarily the Excommunication was held by Firmilianus and Cyprian, to be an Excommunication proceeding rather from Pride, than good discretion. Nor were this enough, for if you will make Cyprian 2 Saint, you are further to prooue, that he acknowledged Subjection of his Church of u Cyprianus sem- Carthage to the Church or Pope of Rome, in case of Appeales, in which cause Saint Augustine did take part with Saint Cyprian, against your Romane Church. We conclude therefore from your Confessions, that " Cyprian was alwaies reckoned in the number of Catholikes: as also that he is still instiled * A most glorious Martyr; yea and registred in your Romane Calendar by the Title of Y Cyprian Saint and Martyr, notwithstanding his continuall Opposition against the Romane

numero Catholicorum. Bellar.l.3. de Concilijs. cap. 5. x Præclarissimus

Doctor (vt ait Augustinus) & Martyr gloriofissimus. Canifin les.Catechif. in init. Encom.Patrum. y Septembru die

CHALLENGE.

His bleffed man of God Saint Cyprian, who for his exceeding learning, care, diligence, and power in preferuing z Cyprianus non the Faith of Christ and peace of his Church Did (fay z you) folum Ecclesia as witnesseth Saint Nazianzene, gouerne not onely Africke, but Nazianzenus, sed also the East, yea and West Churches of Christendome him- etiam too Occifelfe; who was so happy at his death, as that he was crowned mo Orienti fere with the glorious Diadem of Martyrdome, for his Testimony ips, & Meridiei & Septentrioni. Salof our Lord Iefus; who was fo honourable in his memory, as meron. Ief. Comto be accompted, throughout the Christian world, an excel-ment.in 1. Pet.5. lent Saint of God, may be lawfully, yea laudably produced for do. an excellent Patron against the titular tyrannie of Popedome. Whole example, in his Opposition against the Pope of Rome, may be vnto vs as a sharpe axe, to cut off by the very necke the now vsurped Fatherhood, or Headship, and Motherhood of the Pope and Church of Rome : because (if you shall remember the Premisses) you may perceiue, that be Oppofition of Cyprian and other Churches of Christ, the Bishop of Rome, in those dayes, was not esteemed to be The Catholike or Vninerfall Pope, nor The Catholike Bishop of Bishops; his Iurisdiction not to have any Catholike or Vniuersall Right, for Appeales; his Judgement not to be a Catholike Rule of Faith; his Church not to be The Catholike Mother-Church; his Excommunication not to be a Separation from the properly called Catholike Church, and much leffe a Catholike and Vniuersall Separation from the state of life.

So damnable is your Article of The Catholike Roman Mother-Church, without subjection whereunto (as you say) there is no Saluation; whereby with one breath you damne not onely Cyprian, that glorious Saint of Christ, but also all other his Affociates and Colleagues Bishops in Africa, Numidia, and Mauritania: of whom some were Martyrs, some Confessors, all Professors of the true Faith of Christ, against the persecuting Infidels of those times. It would nothing now sualle you to object that Cyprian, in his Contention against Pope Stephen, was in an Error in the Question of Rebaptization; be-

cause enery error is not eradicant, to roote out or cut offa Member from the Bodie of the Church Catholike: else what shall we think of Pope Stephen himselfe, who was in an error. in the other Question, concerning the vsurpation of the Right of Appeales to Rome? which not onely Cyprian in his Councell of Carthage, but Augustine also, in the Councell of Africke, resolutely withstood. But what need many words? Cyprian See abone, au. (fay * you) was alwaies held a Catholike.

Wee adde, that if this Objection were of force, it would much more fortifie the Cause of Protestants. For if Cyprian being Excommunicated by the Pope, for an error, was notwithstanding still held for a Catholike, (as hath beene confeffed) and hath ever fince bene Registred for a Saint: then doubtlesse Protestants stand much more secure, who are excommunicate for withflanding not onely the groffe Idolatry, but also as many Herefies of that Church of Rome, as she hath new Articles of Faith; among which this, to wit, The Catholike Roman Church, without Vnion whereunto there is no Salnot be held the leaft; being (as you fee) fo Imposterous, schismaticall, and Execrable, as every Instance yet given doth manifeftly convince.

Our third Instance in the Churches of Africke, in the dayes of Saint Augustine, in two Councels fully preindiciall to this now Article, viz. The Romane Catholike Church, without which there is no Saluation.

SECT. 8.

* Binim.

5.21.

HE first Councell was that of Milenis, * Anno 402. concluding against the pretended Prerogative of Ap-* See after, eap. 13 peales to Rome. This Case is handled at large * afterwards. The summe of all is: This Councell, wherein Saint Augustine was present, consisted of threescore Bishops, which had beene efteemed alwaies Orthodoxe in the Catholike Church; albeit that their conclusion of denying any Right of Appeales from Africke, to the Church of Rome; which Iurifdi-Stion

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ction of Appeales is held to be a principall part of the Article. viz. The Romane Catholike Church, in the Church of Rome at this day. Which one Article, confifting of foure points of Neceffitie, (first, Necessity of Union with the Church of Rome; secondly, Necessity of Subirction vnto it; thirdly, Necessity of Beleefe of both the former; fourthly, Necessitie of Saluation in them All,) is now rent in pieces by that one Prohibition of that Councell, which denying any Right of Appeales from Africke to Rome, did thereby deny the pretended Catholike Subjection to the Romane Chaire. Secondly, decreeing Excommunication against those African Priests, that should dare to Appeale to Rome, thereby they deny an absolute Necessity of Union with Rome. Thirdly, this Excommunication being to be extended against them that should Thinke it necessary to Appeale to Rome, they thereby deny Necessity of Beliefe of the Prerogatine of Rome. And laftly, condemning this Beliefe among themselues, they thereby deny it to be an Vniuersall Right necessary to be believed of all Others. All this is euidently prooued in the place alleaged.

The second Instance in the Churches of Africke, in the daies of Saint Augustine, was the African Councell by name, against the Church of Rome, in the Case of Appeales: concerning which, for methods sake, we are to lay open, first, the Occasion of Opposition betweene the Churches of Africke and Rome: secondly, the Discussion thereof: thirdly, the Separation of the Church of Afrike from Rome: fourthly, the honorable estimation had of the African Bisbops, as of the Saints of God, notwithstanding their not acknowledging of Subjection

to the Romane Church.

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I. The Occasion of the Opposition by Saint Augustine and the Africans, against the Iurisdiction of the Church of Rome, in the supreme Case of Appeales.

SECT. 9.

Consult you with your owne Chronologers, in the body
of the Councels of old, and you shall find that the Case
K standeth

copis 217. Surius Tom. t. Concil. Scandalum non levesimmania flagitia, turpitudines nefandas. Item Binius Tom 1. Concil. Carthag. & S.De modo.

a Concilex Epif- standeth thus. One Apiarine a leud Priest, and (as you a know) of a scandalous, flagicious, and abhominable life, being Excommunicated by the Bishops of Africke, fleeth to Rome, and as it were taketh Sanctuary there, by Appealing to Pope Boniface then Bishop of that Sea. The Pope sought by his owne Authority to have this infamous Priest restored againe, avouch-6.in Nat.S. Caufa. ing, for the ground of his Authority, the Canon of the Councell of Nice, which (as he pretended) declared the power due to the Bishop of Rome, to take hold of all Appeales made vnto the Pope, from all other Christian Churches and Provinces, and to order matters according to his owne wisedome.

II. The Discussion of the Cause.

SECT. 10.

THE Bishops of Africke, (and among them Saint Augufine) having read the Popes Claime of Appeale, by virtue (as was alleaged) of a Canon of the Councell of Nice, fell first to demurre with themselves, suspecting that the Popehad suggested a falle pretence, and therefore fought first to fatisfie themselves by fight of the Copies of the Councell of Nice, before they would returne the Pope any full answer; and after diligent fearch into all the ancient Copies, which they could finde, they yeelded this Answer to the Bilhop of Rome: b We have read (fay they) manie Copies of the Canons of Nice, both nunqua in Nica- Greeke and Latine, and yet finde me among them no such Canon tinis codicibus, in (for Appeales to Rome) as you alleage.

In this case of doubt it was agreed on both fides, that mesfengers should be fent ynto Cyrill Patriatch of Alexandria, Tom. 1. Concil pag. and vnto Atticus Patriarch of Constantinople, to the end that, vpon fearth of their Records, they might bee certified of the Truth of this matter. Thele two Patriarche fend them faith-

full Transcripts, which they themselves did anouch to be & The most true and authenticall Copies, wherein that Canon, which Three Popes, to wit, Boniface, Zozimus, and Caleftinus fucceffinely had alleaged, as their onely evidence for their right

Alexandrini. Exemplaria Authentica Epift. Attici Pariarcha Conflautinop.veriffimos Canones. Suring Tom. 1. Couc.Ibid.

c Epistola Cyrillis

b. Quamuis enim plurimos codices legerem us, tamen

no Concilie in la-

pullo Graco Co-

dice ea poruimus

inuenire. Surius

389.

of Appealer, could not be found, morrany fyllable therof. Whon this Answer of those grave Patriarchs, these Africane Bishops,

in number 217, perceiuing the fallhood of the Popes Allegation, and finding that no fuch Canon appeared in those ancient Copies of the Councell of Nice, which could advantage that their pretence of Appeales to Rome from Carthage, but ra- d Sie Bellardib. 2. ther that there was a Canon to controll it, they descended in de Pontif. Rom. the end to a flat and peremptory resolution. Yet before wee demus. fet downe their Conclusion, saine would we know how your the Baronin AnAduocates can quit and free your three Popes from forgery of 99 Beller quose. a Canon of Nice. They tell vs, first, that the Two Greeke Pa- Amount in Come. triarchs were deceiued, by giuing credit vnto their Greeke Sard.

Copies, which were d Corrupted by Heretikes. Next, that the agnoscie alium Popes themselves were deceived, in alleaging the Councell of Concilium Sar-Nice instead of the Councell of Sardis, wherein (faith your quoddam Haree Cardinall) The Canon was extant. And lastly that the Bi- ticum Orientalis.

Catholicum Bops of Africke were deceived, in not acknowleging any Gene- nullum vidis. rall and Catholike Councell of Sardis by name, S. Augustine Botter lib. 2. de Rom Pont. 64 25. affirming that f He knew no Sardican Councell, which was not 5. Adde. Hereticall.

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I. CHALLENGE.

WHich Answer of your Cardinalls importeth thus much to wit that we are to believe that two hundred and seuenteene Bishops, two Reuerend Patriarchs, and three ancient Popes erred in their ignorance of a Generall CounceIl of Sardis, in those daies, wherein the matter was aduitedly and exactly discussed; rather than these Two Cardinals, which are but of yesterdaies birth, in their coniecturall presumptions: which is in effect as much as to tell vs, that those Archers canot discerne so well of a true sime, who are an hundred and fifty paces distant from the marke, as they who are of a thousand and two hundred': for such was the difference betweene the yeeres of those ancient Fathers, and of these Cardinalls, from the time of the Councell of Nice. Which Answer wee have else-where proued to be no solution, but a fiction rather, and moere Hlusion. Yet that we may deale liberally with you, so as not onely to suppose, but (if you will) to confesse, also that there was a Generall Councell called Sardican, as fuch your

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g Vt patet ex Athanasio spol. cilium . Socrates Lib. 2. Cap. 16. Concilium generale. Sulpitius Sewerus Epift leb. 2. Imperator inbet apud Sardicam, Concicontra Tria Capi syla vocat Vninersale Concilium. Et Conciliu Chal. cedonense mentie. nem facit Sardi. censis, Numerus Carthaginense tempore Iuly, de guo Gratianus. in Sanctiffimo Sardicenfi Concilio. h Baronius Anno 347 num.97. i Binnius Annotat. in Concilium Sardicenfe. pag. 439. k In nulla patrum Synodo inuenimus constitutum. Conc. Afric.c. 105 Apud Sur.

Testimenies delare; and therefore to yeeld fo farre to Ba-2. Magnum Con ronius, and Binius, as to thinke, that Augustine and the Africane Bishops could not be ignorant of the Sardican Councell. which Saint Augustine himselfe calleth [Plenarium vniversa Ecclesia Concilium,] An Universall Councell: Neuerthelesse heereupon must we likewise make bold to tell you, that the Canons which you cite for your Appeales must bee judged lum congregario fictions, because else the African Bishops, with Saint Augustine, could not have answered your Pope, that k No Synod had ordained that any might come from his Holine fe to order these matters. Nor could those Popes have omitted the mention of fuch a Canon, if any fuch had been, when now it fo much flood them vpon, both for keeping themselues free from crime Episcoporum 344.
Primum Concilium of forging a false Canon of the Councell of Nice, and also for advantaging their pretended Claime of Appeales, by virtue of a Canon of Sardis. Howfoeuer, let vs proceed to that which followeth.

> III. The decision and pereinptury resolution of the Afria cans, in Opposition against the Papalt Claime of Appeales.

[Irst 217 Bishops (Saint Augustine being a principall one) C doe addresse their letters to the Pope of Rome, shewing the false-hood of the Claime of Appeales, made by your Three Popes, Zozimus, Boniface, and Celestinus; that it had no Patronage from the Councell of Nice; but rather that there was in that Councell another Canon, making much against such Appeales; by determining that Popes, being to farre remote from Africk, could not be so competent Judges in such Causes: 1 Except (say the Africans) Some will thinke that God will inspire some One singular man with Instice, and denie that grace to innumerable persons assembled together in one Synod. And therefore in plaine termes they defire the Pope not to admit heereafter of any such Appeale; and in conclusion they call that Papall presumption a Smoakie secular arrogancy which (fay they) we will not indure.

Further-

Furthermore, the same Councell of Africk made Two Canons, by the one as it were taking the Crowne of Pope-dome from the Head of your Bishop of Rome; by the other piercing and wounding the Papall Primacie to the very heart. For what fairer Crowne can you put vpon that Head, than the Su- tha Heelefiz. Sampreme title of m Monarch oner the whole Church? or of derus lib.de vifibeli " Chiefe Priest, and Bishop of Bishops? wherewith you profest larmin lib. i.de fedly adorne, and in a manner adore your Romane Pope. But Rom. Pont. cap. 5. these African Fathers, vpon occasion of this contention with chiridde Religioyour Popes, decreed o That the Bishop of the Primary Sea should no: Tratt, de Ponnot bee called the Head of Bishops, or chiefe Priest, but onely the porto. Bishop of the Primary Sea.

Secondly, what greater Prerogative or higher token of Maximus eff ho-Monarchie could your Popes couet, than that which you norificentifimum challeng, as P A matter knowne to the Catholike Church, de Officio Principio which is, that Appeales are to bee made to Rome from all the christ.pag. 35. Atcoasts of the world : against which the same holy Bishops made Pontifex Maxithis peremptory decree, viz. 9 If any Priest shall thinke that mus quinto in lohee ought to Appeale beyond the Sea, (meaning to Rome) let is potet habere him not bee received any longer into the Communion of the ideo Pontificis

Church of Africk. So they.

All that your Cardinals can fay, to helpe your Popes at a cus est titulus, dead life, is; that the former pretended Canon of Nice infifted Episcopus Episcovpon * was to be found in the Councell of Sardis; which Anti- porum. Baren. quity hath denied. And yet if that were granted, your Mo- mum. 11. narchy frandeth ftill vpon humane Authority, For that Synod of Episcopus non Sardis sheweth plainely, that their grant of Appeales to Iulius appelletur Prin-Pope of Rome was but vpon fauour, and not vpon duty; being aut Summus Sanot an old Custome, but a new Constitution. F If it please cerdos, aut aliquid hujusmodi, sed you (fay they) so much to bonour the memory of Peter, let us tantum Prime write to Iulius Bishop of Rome, &c. And againe, If you all bee sedis Episcopus. pleased; whence nothing can be gathered, but that the same canon, Canon 6. pretended Grant was no more than Ad placitum, and might Apud Surum.

tif. S. Quzstio

n Sacerdos magnus,len Pontitex nomen. Bellar.lib. co est positus, Maximi amplitudini jure juno Vt Prima fedis ceps Sacerdotum,

Mobis placet: Synodes responder, Placet. Apud Surium Tom, 1. Conc.

P Cuncta (ex Gelafio habetur) per mundum nouit Ecclefia, quòd ad Sanctam Romanam Ecclefia de qualibet parte mundi appellandum. Egidius probat nemini licere a Papa appellare, quià credere omnem creatu-rem subesse Rom. Pontifici est de necessitate salutis, yt in Extra. C. Vnam Sanctam. Azorius Instit. Morel. lib. 5 part. 2.cap. 13. Valentianus probat primatum ex Appellat. lib. 1.cap. 11. & Bellar. lib. 2.de. Rom Pont. Cap. 21. q Si quis ex Presbyteris ad transmarina putauerit esse appellandum, a nullo intra Africam in communio-See aboue at e r Concil. Sar-* nem fuscipatur, Canon. 92. Apud Surium Tom. 1. Couc. Aphric. dic.Cap.3. Si vobis placet vt Sancti Petri Memoriam honoremus, vt Iulius Pontifex,&c. - Si hoc omnibas

f Omnes majores causæ ad sede Apostolicam referuntur, quæ spectant ad telligendos.-Secundum, cause

by the same Authority be as easily repealed. We add, that albeit you challenge a right that I All causes of great moment (among which these of Appeales is a principall one) should bee Reserved to the Bishop of Rome, you notwithstanding confesse Articules side in. that t In the dayes of Saint Cyprian there was no Reservation of any such Cases in vie.

Episcoporum omniu & Antistitum in jure ab eo dirimuutur, [Cum alijs privilegijs octoginta novem] Azorius Instit. Moral part. 2. lib.4.cap.35. S. Quintum, & Secundum. t Tempore Cypriani non erant cafus peculiares refernati confeis. tiæ Pontificis, proinde quisque poterat que alij in sua Diœcesi, & ob eam causam parté sui Episcopatus insolidum tenebat. Salmeron. le fin 1. Pet. 5. difp. 8. 6. Et dicendo.

II. CHALLENGE.

Ere have we a faire and cleare glaffe, wherein any one that doth not wilfully close his eyes may see the full face of the vsurped and conunterfeit Monarchie of the Church of Rome. For in your Romane profession, your latter Popes proclaimed the Papall Monarchie to bee founded vpon "Dinine Authority : Whereas your ancient Romane Popes, at the time of the African Councell, when (if euer) they were to make good, Appeales from all the parts of Christendome to Rome, their principall part of Supreme power; they themselues notwithstanding argued not from any divine Law, but onely from the humane decree of the Canon of Nice; which the Fathers of that Councell discouered to be notoriously false. For if the then Popes had thought that they could for this Papall pretension drawa sharpe two-edged sword ex iure dinino, what needed they to have fought with this wooden dagger of humane Constitution, which, because of the false pretence thereof, was shattered in pieces with the very drawing thereof?

IV. That the Bishops of Africk were in the state of Saluation, notwihst anding either their not-Vnion with the Pope of Rome (by reason of his Excommunication) or of their no-Subjection unto him, by reason of their diners Oppositions against him.

u Romane profeffion. See aboue Cap. 1. 9.1.

First of their not-Vnion.

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SECT. 12.

N the Bodie of your Councels there is extant the Epiftle of Pope Boniface the Second, wherein about the yeere 606, the same Pope complaineth that * Aurelius and his fellow Bishops of Africk (with whom Saint Augustine did consent) had by the instigation of Satan (for so the Epistle speaketh) beene feparated from the Church of Rome, untill that now after an hundred x Epistola Bonifa. yeeres space Eulalius (Bishop of Carthage) acknowledging his cy 2. quaest ad offence, seeketh and desireth to be reconciled to the Church of Episconum. AureliRome. Thus farre the Epistle of your Pope.

Ecclesize olim

Doe you believe this Epistle, concerning the Excommu- Episcopus cum nication of the Churches of Africk? Then had you best stand collegis suis, instiguent piabolo. aside a while, for feare of knockes: for behold there are at superbire, tempohand children of the Tribe of Dan, angry fellowes, that lay a- ribus Pradecessobout them. 1. Bellarmine : Y I greatly sufpect (faith he) that Benifacij & Cethis Epistle is counterfest. 2. 2 It is full of fraud, saith Binius. Romanam Eccle-3. 2 Which (faith Baronius) some wicked Impostor hath fained, siam copie: sed because if this Epistle goe for currant, then must we blot out of videns se modo the Table or Booke of Monuments whole Troopes and Armies Eulalius a Rom. of Martyrs within the Church of Africk, together Suffering nione legregati, persecution within the space of an hundred yeeres, under those humilians recogbloodie Vandalls, all which were crowned with Martyrdome; munionem Reand in like manner must we wipe out the memory of samous and manz Ecclesiz godly professors of the same time. So he.

But do you not beleeue that Epiftle of Boniface to be true, que aduersus Ecand that these holy Martyrs stood so long Excommunicate, privilegia face and separated from the Church of Rome? Then hearken first fuerant. Apud

rum nostrorum pet ens, — dam-nauit Scripturas, Surium, Tom. 2.

y Respondeo, valde mihi eas Epistolas esse suspectas. Bellar. lib 2. de Pont. Rom cap. 25, 6. Respondeo primoe S. Sed fi. z Quis impostura & fraude non dicat Epistolam hanc plenissimam esse, qua scri-biur Africanam Ecclesiam vara centum Annos Schismaticam suisses Binnias Tomis Conc. Annos. in banc Epistolam fe. Boni fac. 2. ad Eulalium.

Quid improbe improbus finxir Impostor i — Qua Epistola mis falla esse conuinci poster, plane ex Ecclesia Catholica Albo expungenda fusitent Sanctorum Africanorum agmina Martyrum—qui persecutione Vandalica — consequunti sunt Martyrij palmam: deludici pariter forent clarissimi Contessores, qui in illo spatio centum annorum in Africana Ecclesia, doctrina e vita daruere conspicui. Baronius Tom. 5. Anno 419 mm. 92.93.

Florentinus testa.

tur effe longè

centum annos facrilega defectio-

quid queso nobis,imò fibi re-

linquent faluum,

b Coverim hac to your Lindanus : b That this Epistle is not supposititions, but Bonifacij 2.Epi-Bolam este genui- true (saith he) this may be a sufficient argument, that 500 yeeres sam & minime fince it was held and beleeved to be true, as Antonius of Florence doth witnesse: which if it should be counterfeit, then can wee not superq; arguit, gnod ante Annos baue confidence in the truth of any History of Antiquitie. 500 talis indubi-So he. tatò credebatur, quam Antonius

Your Costerus and Turrian, both Iesuites, and also Mafter Harding doe greatly magnifie your Popes for Dischar-Africanos circiter ging their office, in excommunicating the Bishops of Africke, and alleage this Epiftle for their ground. Your Iesuite Salmeron, and Sanders doe confidently hold that d All the African ne fe lubduxiffequare qui in hanc Bishops mere severed from the Church of Rome, from the daies of ve ficitiam ridet, Saint Cyprian, untill the time of the said Boniface, the Author of this Epiftle.

ex omni Eccles. Antiquitatis Historia & &c. Lindamus Panopl. Euang. lib.4. cap. 8 9. Rede & pro officio fecerunt Romani Pontifices,male autem Africani, qui etiam ve testatur Bonifacius 2. (citatur hec Epistola in mar gine) meditati videbantur defectionem a Romana fede. Cofferus Enchirid.Tract.de Pontifice. G. Rede. Sol. 10. & Turrianus ve citatur a Sadaele Resp. ad Repet. Turriani p. 430. & Harding contra Iuellum Art. 4. divisso.: 8.
d A tempere Cypriani coperum Africani separari ab Ecclesia, tempore Aurelis Carthaginensis Episcopi:

exacerbato animo erant erga Ecclefiam Romanam, donce tempore Bonifacij a. reconciliari funt Salmeron Ief. Tom.12. Tratt.68.S. Ad Canonem. Etiam Sanderus de visibili Monarch. lib. 7. num. 411. pag. 368.

III. CHALLENGE.

7E doubt not but you fland halfe agast, to heare the Contradictory spirits of your owne Authors, as well Cardinals as Issuites, in a matter of so great moment: The one fide (rather than the aforesaid Bishops of Africke should feeme to perish, by their Separation from the Church of Rome) will fuffer all the Epiftles of ancient Popes, fet downe in the body of the Councels, to incurre (as Counterfeits) the suspition of forgery. The other part, rather than that one Epistle of the Pope (which fo much advanceth the authrity of the Popedome in Excommunicating other Churches, and illustrateth the necessity of Union with the Church of Rome, upon danger of damnation) should want Authority, care not although (as your Baronius calleth them) whole Troopes and armies of holy. Martyrs and godly Confessors doe damnably perish.

But pacifie your felues, my good friends; the matter, *P-

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on due consideration, will not proue worth your iarring. For if (as the one part will have it) these and all other Bishops of Africke, for the space of an hundred yeeres, were excommunicate by the Pope for their Opposition against the Church of Rome; And that (as the other fide is constrained to confesse) these foresaid Bishops and others made up whole Troopes and Armies of Martyrs and holy Professors, then this intestine *Warre among your selues hath made this peace among vs, * Bellum Hereto beleeve that the Popes Excommunication could inferre no clefiz Hirron. mortall danger of Separation. Take vnto you this This Syllogifme to ruminate ypon.

No true Christian Martyrs dye out of the state of Saluation. Diuers true Christian Martyrs dye out of obedience to the Romane Church.

Ergo. Divers dying out of obedience to the Romane Church, dye not out of the state of Saluation.

Thus ought your grand Clerkes to have framed their Argument, for the stablishing of a true Conclusion, and not by their coniecturall Opination to lay the forgerie vpon that Papall Epistle, which in truth is to be laid vpon the Papall vsurpation it felfe. Thus much concerning the no-necessitie of Union with the Church of Romes

Secondly, of their no-Subjection.

SECT. 134

7 Hatsoeuer that Vnion was, which the Bishops of Africke, and Professours among them had with the Church of Rome, fure wee are that by denying Appeales to Rome, they denied that Subiection, without which your Church will acknowledge no Vnion, and consequently no Saluation : except you thall imagine that the Pope of Rome, whom you intitle Monarch of the Church Catholike, and Bishop of Bishops (to whose absolute Iurisdiction you sweare e Obedience; as an c Forme Iura-Article of Faith, without which none can be sawed) would ac-obedientiam Pencept it as a matter of Subieltion for Protestants, with Saint tifici Romano Augustine and those other African Bishops, to deny that any veram fidem este, ought to be called Bishop of Bishops; and not to yeeld to his falus esse potes. demands

demands in point of Iurisdiction, vpon any pretence of Dinine Law, but to exact of him proofe by a Canon of an ancient Councell; to gain-say his challenge of Right of Appeales to Rome from remote Nations, calling this A smookie secular pride; to inhibit their Clergie from Appealing to the Romane See, and to denounce Excommunication against them, if they should transgresse in that Case.

IV. CHALLENGE.

Therefore if any (as some of your Church have beene) shall be so impudent as to adjudge these Bishops and Prosessors in the Churches of Africke (which is a part of the world, so Thrice as great as Europe) to have beene without the state of saluation, we can say no lesse, than that which your Cardinall Baronius hath already put in our mouthes, to wit, so Then must we blot out of the Table and bookes of Monuments whole Troopes and Armies of Martyrs, within the Church of Africke, for the space of an Hundred yeares (wee might have said many more) suffering persecution for the faith of Christ: and in like manner must wee wipe out the memorie of samous and godly Prosessors of the same time. This Collection you must grant to be infallibly true; which doth as insty and irrestagably teach vs that your Papall Article, which seuereth all from Saluation, that prosesse not Subiestion to the Pope and Church

of Rome, is New, False, Scandalous, and Schilmaticall; for which Article whosoeuer shall dye, may be indeed called the Popes Martyr, but no waies the Martyr of Christ. You may not forget the Councell of Mileuis, and the Threescore vinuersally reputed Orthodox Bishops therein, denouncing Excommunication against all African Priests, which should so much as hold it lawfull for them to Appeale to Rome. They that were thus bold to Excommunicate them that should believe any such Roman Iurisdiction, did plainly professe their contempt of the Papall Excommunication against themselues, in such a case; and consequently their no beliefe of necessary Subiection or Vnion to the Romane Chaire. Except therefore all these, so many, so learned and Orthodox, so godly and con-

f Mafter Brerewood in his Booke of Religions.pa.68.

* See aboue at 2.

fant professors of Christ Iesus were damned, this Article, The Romane Catholike Church, without subjection whereunto there is no Saluation, is justly to be condemned as most false and pernicious.

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Our Fourth Instance is in the Ancient Church of Britaine.

SECT. 14.

Vch adoe haue you made about this your Article, viz. M The Catholike Roman Mother-Church, as though the Church of Rome had this prerogative, above and before all others; which we have proued to be a meere delufion, by many Examples out of the Catholike and Apostolike Churches more ancient than Rome, and among others we gaue Instance in this Isle of the Church of * Britaine: and now we proceed to * See about Cap. 3. the libertie of the Britane Churches.

That the Britaines and Scots, although separated anciently from the Church of Rome, were notwithstanding accounted truely Religious, and boly men.

First of their Separation.

SECT. IS.

Ardinall Baronius commeth on roundly, faying, & Both & Brittanni a Britaines and Scots were schismatically and obstinately se- tholica Ecclesia parated from the Church of Rome. You say Schismatically, not dire Schismate Heretically, for you cannot impute vnto them any errour in vides Brittanno-Faith ; who (as h One of your felues hath written) Did not rum Episcoporum schifdiffer from the Church of Rome in those dayes, but onely in mat- maticorum ansters of smaller importance. For how could they be called Haretikes for following the Iewish Rite, in the observation of he Catholice re-Easter, without the Iewish opinion, more than the Romanists themselves, who together with vs observe the Feast of Pente- 55.0 60. Eadem coft, yet not lewishly? for, as your i Genebrard answereth, in pariter & Scoti

mum refractarium ab Vnitate Ecclefilientem.Baronim Anno 605. Num. lane qua Bricanerant Schismatis h Brerely in his

fuligine tindi, ac discessionis a Romana Ecclasia rei. Baronius Anno 604. Num. 65. Catholike Apologie, the First Chapter. i Genebrard, in Pfal.pag. 341.

Indai

k Britanni &

diti, Anglis fc. &

alienis &c. -

Deos plane alie-

Schismatici con-

wincuntur.Baron

meten [. Hift. Britt.

cited by the Centu-

Religio listimis Præsulibus muniti

manuum fuarum viuentes. - Abbas

Indei Pentecostam typice, nos mystice & vere celebramus. How much more Orthodoxally the Britaine Church, which followed the steps of Saint lohns Disciples, and kept the Pasche of the Easterne Churches (whence it is, as One faith, that the name of our Easter is probably derived) rather vpon custome. than vpon any conceit of Mysterie, much lesse in an opinion of Iewish seruitude. Yet (as your Cardinall Baronius hath truely faid) they were feparated from the Subjection of the Church of Rome; the necessitie of which Subjection you have since made an Article of faith.

The right Estimation that ought to be had of the aforesaid Britaine, Scottish, yea and Irish Churches, notwithstanding their Separation from Rome.

SECT. 16.

Scott erant Difeet D E it that thefe Scottish and Brittish Churches were Schiffionis ab Ecclesia Rom.rei, obidque Dmatikes, as you call them, because not subiect to the Ro. feris Barbaris tra mane Church, will you therefore have no better estimation of Saxonibus. Quare them, than of foules separated from the Catholike and Unidicit Hier.cap. 5. uersall Church, and consequently depriued of Saluation? So me,& feruissi dijs charitable indeede is your & Baronius in his censure against the Britanes: But I Galfridus giueth vs better hopes of them, nos colere omnes calling the Prælates then in Wales, in the time of Augustine the Monke, Most religious Bishops; telling vs of Two thon-Aniso4. Num. 56. Sand Monkes, under the Abbot Dinoth, who getting their li-1 Galfrida Monu. uing with their owne hands, stood out, with others, and denied li.11.ca.12.6 13. Subjection to the Church of Rome: of which number A thouvists, Cem. 6. cap. 3. Sand two hundred died vnder the bloudy hands of Pagans, and were thereby (saith he) crowned with Martyrdome, and made -omnes labore inhabitants of the kingdome of heaven.

As for the Scots, your Baronius will plead for them, because

corum Dinoth vocabatur, mirè liberalibus artibus eruditus—diuersis monstrauir Argumentis ipsos Augustine [à Gregorio Pp. Misso] nullam subie dionem debere. —Edelbertus ergò — Edelfridum Regem Nortdan-humbrorum instimulauit, —vr Abbatem Dinoth & cateros Clericos perditum iret, — qui collecto mirabili exercitu &c. mille ducenti eorum ea ipsa die Martyrio decorati regni calestis adepti sunt sedem. —Duce Britonum Edelfridum vulneratum in fugam propulei unt, & decem millia sexaginta sex perierunt. Hat Galfridus citams. Cem. quo supra. Tit. de Tranquillitate & persecutione sub Mauritio Sacerdote. pag. 37. (faith

(faith m hee) Although they did not celebrate the Feast of Ea. m Scotorum Be-clesia, licet difer at the time observed by the Church of Rome, yet did they verso tempore not keepe that Feast at the time vsed by the lewes, and therefore a communi ritu mere not separated from the communion of the Church of Rome. fix Pascha cele-With as good reason might hee haue iustified the Britaines, ob ida communiwho though they did celebrate Easter after the manner of the one fedis Aposto. lewes, in respect of the day; yet did they it not with the same fusife—quia minde and Faith of the Iewes, as thinking it necessary. But the etsi non Romano, Cardinali regardeth not what hee faith, being herein contras daico more Pas dicted by Beda, who witnesseth that the Scots were in Op- cha celebrarent. position against Rome herein; and also contradicting him- 8. Anno 634. felfe, in that he hath alteady called the Scots Schifmatikes. As Num. 11. for Bede, hee reckoneth among other Scots, the Bishop Aida- laudans quod de mus, and although a Condemning and detesting his Opposition Pascha observariagainst the Church of Rome, in the point of Celebration of Ea sapiebat, imd hac mercifull Bishop, indued with the spirit of Prophecie, and samous lib.1.cap.17.

o Erat Episcopus
multum miserifer; yet notwithstanding he testifieth of him, that o Hee was a multum detestans.
Beda Hift. Anglic.

You may read of the like Opposition of the Irish Bishops a- cors. Beda Hift. gainst the See of Rome, about the same time, in the very same Vir Dei Spiritu Question of Easter, in a late Treatife fet out by a learned P Ser- Prophetia prauant of God, excellently verst and professed in the Mysteries

of Antiquitie.

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CHALLENGE

p Dollar V Sher L. Primate of Ar-TVfly therefore may we conclude, that no Doctrin or Article Lean be more Scandalous, than this, to taxe fo infinite foules religion of free truely professing the Faith of Christ; nor more Schismaticall, land. than to hold them Schismatikes, who being vnited to the Church Catholike, were onely not subject to the Church of Rome; nor more Damnable, than to condemne them, whom all Christians are to honour in their memories, as the holy and bleffed Saints of God.

&c. Baronius Tom. n Nequaquam one minus perfecte dicens tempeftatem futuram, & virtute eiuldem spiritus sopinit cam. Cap. 15.Mi raculis post mortem celebris, Ca.17



CHAP. X.

Our Fifth Argument is, because that the Beliefe of this Article, wiz. The Catholike Romane Church, without which there is no Saluation, damneth the soules of the most ancient and godly Emperours, whom Christianitie hath alwaies bonoured.

SECT. I.

ET vs in the next place joyne the First Generall Councels together with those ancient Christian Emperours, by whose command the said Councels were gathered; fo shall we fight with Two weapons, Spirituall and Temporall, yet both Christian. These, in respect of the Analogie of times, are set downe by your felues. For, concerning the 4 Approved Generall Councels, you observe that the First Generall Councell of Nice was under the Emperour Constantine : The Second, called the First Generall Constantinople Councell, was under the Empereur Theodofine the Elder: The Third Generall Councell at Ephefus was vader the Emperour Theodofius the Yonger: The Fourth Generall Connell of Chalcedon was under the faid Emperour Theodofins, and Martianus: The Fifth Generall Councell, called the Second of Constantinople, was vnder the Emperour Instinian. From these sew wee shall easily vnderstand, what value your Article can be of in all the rest, after that we have discussed these three points. First, what Subie-Etion

g Bellemin I. z. de Concile. 3. Generalia approbata Concilia, &c.

complete of the co

un postegues est e c * > incluse de allam Hienit is, that you would hold due from Emperours to your Popes and Church: Secondly, whether the fame godly Emperors have held themselves bound to performe such dueties: Thirdly, whether, notwithstanding their Opposition against your Tenure of Subiection, they have not deserved the estimation of Catholike Emperors in the Church of Christ, as those that flood in the state of Saluation.

The Subjestion required by you from Emperours to the Bishop of Rome.

SECT. 2.

Many words of Introduction neede not; your Conclusi- Principes seculares non ha-culares non ha-culares non hatentates are not to meddle in Ecclesiasticall affaires: They gimen, nec debene-May not gather Councels by their owne Authoritie : They Ought to yeeld Prioritie of Place, especially to the Pope : And To professe Renerence (this being a signe of Superioritie) and also Obedience vinto him. But how farre must this Renerence extend, if you your felues may prescribe? namely (fauing your Reverence) to the * Kissing of the Popesfeet : which in your judgement is , Anhonour, which the Pope may not refule; and which Pope Gregorie the Seuenth reckoneth in the Ninth place of those Prinileges, which he challenged as pro- lib. 1. de concile, 12 perly belonging to him as Pope of Rome. Not to infift ypon the barbarous boatt, which you make of your Popes 2 In not Imperatoribus admitting of two Emperours to their presence, Without an ex-Bellar Lib de Of-treame kinde of Submission; the one by approaching upon his sicio Principicari-bare feet, the other by subjecting his necke unto the Popes feet: u Reverentiam While-as the Popes Oxe may bragge of more fauour than the essam debent, first, and his Affe than the second.

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first, and his Asse than the second.

Much more might be added out of the last worke of Bel.

Havest cause of a Christian Prince, wherein penomics is a period cert estimated a second current control of the last worke of Bel.

Havest cause of a Christian Prince, wherein positions per last current control of the Dutie of a Christian Prince, wherein positions per last current control of the Dutie of a Christian Prince, wherein positions per last current control of the Dutie of a Christian Prince, wherein positions per last current current

gotia tradare. Bellar. lib. 1. de Pont.Cap.7.
s Principum lecularium authorinec debent Generalia Concilia congregari.— Quod munus proprie ad Potificem pertinet. Bellar. Præfidentia & recedentia ab

siam & observantiam promiutunt. Ib. 26.27. x Rex Hispania & Francia (quod vidurus) Pontificis pedes exosculati sunt. Bellar lib.contra Apolog de Triplici Nodo. cop 2. y Peccaret Pontific si fibonores pedes exosculati sunt. Bellar lib.contra Apolog de Triplici Nodo. cop 2. y Peccaret Pontific si fibonores pedes exosculati sunt Pontificis privilegia honolocoreconset Greg. 7. Solius Papa pedes a Principibus exosculari, Epist. 32. distat, 9. April Lorindon 16. in Att. 10. ver f. 25. z Henricum quartum non admissiona province Gregorio septimo nosi indis pedious ad se venientem, nec Predericum Barbarossam, nisi collum pedibus Alexandri 3. Pontificis submittatem. Prismon Testimonium holast Rampular. testem. Primum Testimonium habet Baronius Anne 1077. Atterum Massonius in vois Alexand. a Belnin. lib. de Officio Principio Christiani.

fuch

fuch is the spirit of that Cardinall, that what soeuer any example of honour he could rake out of the afhes of Princes, Kings, or Emperours, yeelded to either Popes, Bisbops, or Priests in the superlative excesse of their humilitie, zeale, and devotion. that doth hee violently wrest, to make of it a Generall Rule of Office and Dutie; even to the Dedignifying and abasing of Princes, to the yeelding of præeminence to Bishops and inferior Priests in Precedence, and going first; in Presidence and fitting aboue; yea and they exact also (very soberly, I wisse) a Prebibition and drinking before them. A Doctrine wherein that old Cardinall hath beene sufficiently (I hope) convinced

b Vid. Librum nostrum qui inscribitm, Caufa Regia. of extreame dotage.

The Opposition of the former Emperours, against the pretended Subiection.

SECT. 2.

He First point of their Opposition may be discerned in their Interesting themselves in Ecclesiasticall affaires. The August Tom. Emperour Constantine (as Saint Augustine e witnesseth at large) committed the Cause of Cacilian Bishop of Carthage dum eff, presente vnto Pope Melriades. Obserue, Ergo it was by the Emperors Commission, and not to him alone, but to him with others, who are called in that Commission, the Popes Colleagues. Ve omnes qui Secondly, Obserue, Ergo the Pope was not Monarch, or sole ad Concilium Tyri Actor herein: nay, after that the Pope had given his indgeconvenifits è vefigio ad calirano- ment, the same Emperor referred the same Cause, to be more
fira maturareis,
reque ipsi vefiram indicium

Thirdly, Obserue; Ergo, the Judgement of the Pope will suf-Thirdly, Obserue; Ergo, the Judgement of the Pope will sufequum syncerum- fer an higher Appeale: for after, in the Case of Athanasius, the same Emperour chargeth all the Bishops of the Prouince of Tyre, what to doe? . To appeare before mee ((aith hee) without delay, and to shew how sincerely and truely you have non meritis. So. ginen your indgements. And not thus onely, but when the Cause Ecclesiatticall requireth, hee proceedeth to denounce f panishment (by his owne Authoritie) against whomseener clefix pelles (le-quitur de Theografe, & Eufebio) vel memoris, vel laudibus celebrare aggrediatur, confestim — panas sua inscitta dabit. Theodoret Hift lib.1,cap.20,

Epift. 16: Quod polica quam fa-Caciliano,&c. d Augustin quo Supra. Item E-pist.66.

Post Caper. Principula fee

me audiente : Quem ingenuum dei famulum elle vos ipli inficias cap. 22.

Sin autem quisquam eas Ec-

that shall honor the memory of those Bishops, Theognis and Ensebius. Other the like Demonstrations might be brought of Constante his Authority in Causes Ecclesiasticall.

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Of the Emperour Theodosius we reade, that he gaue to the Bishop Dioscorus Authority and Superiority of place, to moderate Causes in a Councell. Can this consist (thinke you) quod non habet, with your pretended Subjection? No, & He gineth (say you) potestate, ex Imthat which he hath not to gine, but doth it out of Ignorance of perivis Ecclesiasisthe Canon, vsurping that Authority. Oh you are angrie! and Binim Tom. 2. Come. no maruell though men fancie not that fruite, which setteth Chalced. Act. 1. their teeth on edge: But we cannot be sparing in this kind; arrogat & vsurpat. For Theodosius the younger, and Honorius, both Emperours, Baronius Anno Say (as you know) that the Patriarch of Constantinople hath he Gossa apud the same right over those in subjection under him, which the Orisimeters. Pope hath over his. Where divers Subjects must needs argue novames. Honorius different Subjections; and equality of Right must as nessarily imperator dicunt quod Patriarcha quod Patriarcha quod Patriarcha quod Patriarcha quod Patriarcha.

And Instinian the Emperour will hardly please you, with conflantinopolitanus haber idem whom you quarrell at the first hearing. He authorized, vnder in sins substitutions, his owne hand, The Code, or Bookes of Constitutions, and in suis.

Pandetts, for the Regulating of the Clergie, as well as of the i Quod frequentaity. Whereat you fret not a little. I Herein he is (fay you) derebus sacris, instly reprodued of many, as one invading upon, and intruding Ecclesissicisque into the Office of divine causes. The same Emperour taketh niano Imperatore upon him the Consirmation of the Election of the Bishop of sancia, non in
Rome; and behold againe, you brand him withe the note of an quasi rerum dividum dividum dividus services.

Emperours have passed the bounds of their Authority.

You furthermore told vs of another Character of due Sub-nis tantum prafeiection, which is the yeelding vnto the Pope the Prerogative Baronius Tom-7.

of gathering Generall Councels; albeit nothing is more ob-Anno 518 num. 1.

k Instinianus sanious to Any, conversant in Ecclesiasticall reading, than that crilege hoc in lowhich your owne Cardinall Cusanus hath confessed long since; co Consistantionem & abrogationem & abrogationem & abrogationem & pontificis

nifi ex viurpata quod Patriarcha dum diuinis se miscuit, qui humà-

Binius Tom. 2. Concil. Arroganter assumpsit. Jd. ibid. p. 635. 1 Potestatis suz limites egress surs. Beller. aduer su Marsilium, de Statu Veneto. Utde librum qui inscribitur Controuer siz memorabiles, paz. 261. m Octo Concilia generalia erant ab Imperatoribus congregata, non per Papam: Vt vnum, per Theo. dosium Imperatorem, à quo Leo Papa, lieèt multa supplicatione, tamen vt Concilium celebraretur intra Italiam non obtinuit. Card. Cusanus Concord. Cathol. lib. 2. cap. 25.

by Authority of Emperours, and not of Popes; insomuch that Pope Leo was glad to intreat the Emperour Theodosius the younger, for the gathering of a Councell in Italy, and could not obtaine it.

But can we forget your next Prerogative of Subiection, viz: the Popes Frecedency, and Priority of place, abone even Emperours themselves? Surely if he had any ancient claime hereunto, it should have bene in that, wherein he challengeth the greatest præeminence, to wit, in a Generall Councell: But when we aske the Question, why no one of your Popes were euer personally present in any of the first General Councels, (if he must be thought to be the sole Head of the Church, and he alone to have an infallible judgement in himfelfe,) no not though they were in the same City (as was Vigilius) where the Councell was celebrated? You answer, that the reason, why the Popes would not present themselues in these Councels, was this; " Because the Greeke Bishops, who were inthose Easterne Councels, wherein also the Emperours were present, would have preferred the Emperours in place about the Popes. So you. And we cannot but belieue you, and thereupon make me in Ciuitate Vi- bold to conuince your new Doctors of egregious impudency, gilius fuit, quod who dare extend the height of the præeminency of Popes aerat quintu Con- boue Emperours, euen in defiance as it were, of all Antiquity, Altera ratio and of the Confent of all those Catholike Bishops in Generall

Councels. As for your last and basest point of Subjection, of Kissing the Popes feet, it tafteth foranckly of Luciferian priae, in the Graci autem Im now Popes, that we thinke it an exceeding iniury to the memo loco colloca- mory of holy Popes of the Primitiue times, to believe that bant, hoc teleran- they could affect, or would admit fuch an homage and honour (a leffe than which Saint * Peter refused, as too much) if it had bene offered vnto them. Much lesse can we be perswaded, that the first Catholike Emperors (albeit otherwise most godly and humble) were knowne to performe it. If it had fed tame Legatos bene so, then would not your Massonius, when he fought to thew the Antiquity of it, fend you to feeke it . He knoweth not where: much leffe would your great Antiquary Polydone

n Quaftio cur Papa nunquam in-terfuit in Concilijs Orientalibus, per Te, nec Conftantinopoli,cum taest, quia in Conciliis Orientalibus semper interfuit Imperator, aut eins Legatur; peratorem in fumdum non eft, vt Imperator ante Summum Pontifisem federet, vel tumultus excitaretur. Ideò non ibat ad Concilia,

lib.1.de Conc.oap.

Qui mos an fit antiquissimus nescio, non enim omnia legi. Massenim in vita Beneditii 12.

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abhor this as P A new and naughty custome of Imperionsnesse, p Si bene multi denised first by the Popes themselves. But, of all others, your effe perpende-Bozins (one so transported with zeale towards the Pope, and rent, qui quia Sacerdotio præditi. this his honour, that he held it an * Iniuffice in the Pope to imperiofiffimos refuse this kind of Submission from any Christian whomsoe dominos se preuer) will give you the best and worst satisfaction, touching venit, venos Ponthe practice of ancient Emperours; where speaking of this Ce- tificum nostrorum remony of Kissing the Popes feet, and answering this doubt, mur, illudque inwhy in those Ages all forts of Bishops gaue greater honour fitutum a Romanis Pontificibus vnto Kings and Emperours, than they received from them? dixerim. Potyder. 4 Then (faith he) whilest that the affaires of Christianity were Lugdani Anno not as yet established, Kings and Emperours swelling with Ar- 1558. rogancy, and as yet breathing the Pride of Gentiles, were not to next Chap.at y. 2. be provoked by Bishops, by denying them outward honour. Can q Neque Reges be provoked by Bishops, by denying them outward honour. Can q Neque Reges you have a better Aniwer, for confirming the Ancient practife annount bene reof Emperours, in receiving honour? or a worse satisfaction bus Christianis than is this his fawcy and malepart boldnesse, in blurring the fastu inflati & adestimation of those Emperours (which were first as in time, so huc Gentium fuin excellency of all virtues) with the false imputation of Pride, externa honoris for receiving Honour from all others, as an homage due to denegatione irritheir state, and so prescribed by God, as Saint Peter and Saint vin de signin Ercle-Paul do both wituesse?

fie.lib.20.cap.3. * Honora Regem.

1. Pet. 3. 17. * Honorem, cui honor. Rom. 13.7.

The Estimation of those forenamed Christian Emperours.

SECT.

Vch need not be spoken, in the commendation of the tholici Principes former Emperours, whom your owner Cardinall pro- ex animo Decadduceth both for Examples of Godline se, and Catholike Be-cilime de hostiliefe, and also as Monuments of Gods miraculous Protection bus triumpharent. vpon them, for their Catholike profession sake; euen Recause to nous Constantion. they did heartily and sincerely cleane unto God. The Empe-tinus magnus, qui rours, whom he nameth, are Constantine the Great, Theodo-Imperatoribus

dit. De Theodosio seniore August. lib. 5. de Civitate Dei cap. 26. eum verè pium & Catholicum fuisse. Honorius etiam plane Catholicus, & Theodofius iunior; etiam Instinianus senior, donec Catholicus fuit, feeliciffime imperauit. Bellar.libide Novi Ecclefie.cap.18.

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I Iuftinianus primis decem annis uinis sensit, secundis maxime rebus eft vius : mox impias manus in Papam umá; iniecit:denique in Hærefin incidit; post illa-& Vigilio nullo 23.cap. 4. t Baronius Tom. 7. Anno 528. 11 Baronius Anno Anno 530. Idolo-latras ad fidem multa construit. Institutionum edidit. Anno \$34. Plures Ecclesias Carthagine erexit. Anno 536. Conflitutio adversus Hærericos. calatæ funt Tuftiniani Sandiones, y. Sylucrium Papam in exilium

fins the elder, Honorius, Theodosius the younger, and Infinian. But the last with some detraction. Prosperous was the Emperour Iustinian (faith he) so long as he was a Catholike. bene de rebus di- Also Bozius; I The Emperour Iustinian (faith he) was of a found indgement in the Doctrine of Christianity, for his first ten yeares, and was so long prosperous: but forthwith he handled two Popes (viz. Syluerius and Vigilius) fo roughly, that after Sylverium Vigili- he was afflicted with all kind of calamities, and in the end fell into the Heresie of the Apthartodocites. How long Instinian Apthattodocitatú was both a Catholike in his Faith, and Prosperous in his aftam vim Syluctio faires (notwithstanding his withstanding your now Romish Subjection, required of Popes of later times from their Emgenere perculfus, perours) we shall willingly commit to the report of your owne Cardinall, by whom you may vnderstand that the Em. perour Instinian began his Reigne in the yeare after Christ his Incarnation : 528: whom, untill ten yeares after, Bozius 521. Codicem ab- himselfe acknowledgeth to have bene a glorious Catholike. folutum confirmat Within which compasse of yeares we reade, concerning Infinian, of nothing but of " Building of Churches, conversions of commercit, templa Idolaters, Constitutions against Heretiks, Edicts for the Faith, Anno 533. Reliftie and (whereunto you have taken such exceptions) his booke Harcticis, & libros of the Code, and Pandetts: wherein, because he medleth with Ecclesiasticall businesse, he hath therefore bene censured by you for an Intruder, Inuader, and Vsurper of an Authoritic Superiour voto his owne. Notwithstanding, whatsoever Decrees and Constitutions Instinian published concerning the x Par est credere Catholike Faith, and Ecclesiasticall discipline (if we may be-Catholica & dif lieue your * Baronius) they were made by the aduise and counciplina Ecclesiasti sell of Two Bishops and Patriarkes of Constantinople.

Now are we come to the Tenth yeare of his Empire, being tot effe ipsorum the 538. yeare of our Lord Christ: -wherein ' Iustinian sent duorum Constan- Pope Sylverius into Exile. Betweene which time, and his exi-Antifitium decre- ling of Pope Vigilius, are fixteene yeares; in all which space is ta. Baronius Anno registred Iustinian his 2 Confession of Faith, commended by Pope Vigilius, his Patronage of Antiquity, and his Sanctions

mittit, Baronius Iustiniani reda Confessio fidei à Vigilio Papa laudata. Anno 540. num. 15. Anno 538. mum. 8. Z Vindex & tutor vetusatis. Anno 541. num 12. Sanctio adversus Hareticos. 3 bidem num. 25. Contellatio aduersus Hareticos. Anno 546. num. 37. and

and Contestations against Heretikes. Then cometh in the Banishment of Vigilius, before the time of Instinian his He- a Mandatur Vigirefie, containing the space of five yeares, in which Interim is reported vnto vs Iustinian his b Peace with Vigilius, his Repa- b A Iustiniano ration of the Temple of Sophia, his Erecting a most goodly com- lius: Iustinianus munion Table, and his Disconery of treasons that were plotted eicedit. Anno against him. And now at length Instinian falleth into an Here- inflaurat Basilifie, which although it may be some exception to his person, in gratiam Vigiyet can it be none to our Cause, who dispute from the Acts lius. Anno 554. and Constitutions of Instinian, whilest hee was a Catholike.

Neuerthelesse, we may not let passe the Testimonies of Such fecit pulcherrias give vs better hope of him, than to thinke that he died an mam. Ibid. Infidie Heretike, who (by your owne Confessions) after this Emperours death efteemed otherwise of him; as namely . The Fa- 561. num. 2. thers of the fixt Generall Councell, honouring his memory with the title of PIETIE: So Pope Gregory, accordingly calling mine Catholico him an Emperour of holy memory : And Agatho the Pope, Pietais reperiunaccompting his name to be still Worthy of all religious rene- tur eius memorence, famous vnto all for the truth so largely dispersed by his E-Gregorius Papa dists throughout the world. We may conclude with your owne cum piz memorize Instinanum Spanish writer, who vpon like proofes hath concluded thus; appellat.lib.2.B.

It is now evident by that which hath bene said, that they are de eodem Impede eodem eode not to be hearkened unto, who uninftly call Instinian the Emperatore in Synodo rour an Heretike. So he. If any defire to fee a just and full Rom. ab Agathe-Consutation of all the Obiections, made against the Faith and ciatum preconis, piety of Instinian, he may throughly satisfie himselse by rea-not 6.48.4. Inding of two worthy e Authors, who have lately written both stiniani ab omnicopioufly and learnedly of this Subject.

cam; rurfus redit rat Templum Sophiz. Anno 557. Sacram mensam aduersus eum deteguntur.Anno c Patres fexte Synodi elogie hodigne, & titulo ne Papa pronumnod. 6. Act. 4. Inbus gentibus me-moria religiosa

veneratione digna censetur, cuius fidei rectitudo, per augustissima eius Edicta in toto orbe dissusa landatur. Hes Bares Tom.7. Anno 565, num. 3. d Constat igitur ex his, audiendos non esse eos, qui hareticum in-niste appellant Eum (loquitur de Iustiniano.) Fernandus de Cordona, Didascal, multiplex. pag. 166. e See Doctor Crackemborp his Desence of Iustinian against Baronius: and a late Treatise of Doctor Rives, the Kings Aduerate, filed, Imperatoris Iustiniani Defensio, contra Alemannum.

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CHALLENGE.

CO many tokens of no-Subiection from fo famoufly-pious Jand Catholike Emperours, in so high a degree of Vsurpation, and Innasion (as you call it) upon the Inrisdiction of Bi-Shops and Popes, in Gathering of Councels, in prescribing them Lames, in Commanding their Presence, in arresting & Exiling their persons, and all this in times so ancient, and in so admirably-glorious state of the Church of Christ, when so many hundreds of most learned and godly Fathers and illustrious Lights of the Church Catholike chiefly flourished, and preuailed in Generall Councels, for the determining of the Doctrine of Faith; All these, we say, do sufficiently exclaime against the falshood, arrogancy, and iniquity of your Romish claime by an Article, by force whereof all the aforesaid pions and Catholike Emperours, Constantine the Great, Theodofine the Elder, Theodofine the Younger, and Instinian, with fuch others, must needs forfait their saluation.

Is it credible, if this your Article, viz. The Catholike Romane Church and Pope, without Subjection whereunto, and beliefe of the same Subiection, there is no Saluation, had bene then of Faith, that no one of all those Catholike Bishops would have Catechized their godly Disciples, and taught them not to Inuade and Intrude vpon the Pope his Iurildiction? Or that no Meltiades, no Iulius, no Liberius, nor any one of those twenty Popes, who lived within the circuit of twhose two hundred and eighteene yeares, would appeare in Generall Councels, to make claime for their right of Gathering Generall Councels , of Prasidency in the same Councels, &(if peraduenture the Emperour had bene prepollessed of the highest place) to have Lordly commanded him, faying, Friend, here is a more honorable person than thy selfe, whose feete thou oughtest to kisse, therefore sit downe lower; and so the Emperour with shame should take the lower roome? But where? des Pontifex. Lib. where but (according as your later Popes determined) f Next rimmial sett. 14. to the Popes feate? yet with this Prouiso, That the feate where the

f Sedes Imperatoris parabitur iuxtà fedem Papa, fed non tanta longitudinis aut latitudinis.— -Et aduertendum, quòd locus vbi fed & Impa-ter non fit altior locovbi tener pe-

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the Emperour sittleth is to be no higher than the place, where the Pope setteth his feete.

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But especially when we consider the personall Summoning, Condemning, and Banishing of your Popes by the Emperour; and no Boniface the eight, nor Gregory the seamenth, ali as Hildebrand, nor Alexander the sixt, Father of Borgias, nor any one Pope, Papally inspired, to cast firebrands of Curses, to the dethroning and destroying of them: we are then in good hope that you will lessen your Faith and Beliese of an Article so sale, and pernicious.

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contection, evertined by the Examples

The Popes Diedence, while Givell Subjections

L4 CHAP.

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Open of effect appellance challenged an ablolue Papari halicee porefratera plents Transminer, I Washing Princedones and agely of Charles and fun orbem ! anisite bising at the of Branche and restrict I married as Pros andarcia catiff a well by Corporall, ast y Spirituall punishments affice & Post car. Comminus en cuen to the deprining them of their kingdomes and lives And Thenlogony its that they may feedin to eval the plentade of Amboring בכווו (כשו היוימי by Diolog Last, Stope Jaga on worthin A makeon its largell integral condata deen.) Sationed femenda, que i Dece y ser elle es in 1502. Spinnen De maloi. Reportation of the order of the Control of the Control of the second of the A Carilia de meior te ebrairefede for an economica de en ere an cinco benna in celo, solens Le into la cl. De saidhean the contra a chart of hear & Retain, we can't himter bolem of humans to to the liner by the contra timer by the contract of the con raise is porced to a live a disconder learning of the least form. Page !



CHAP. XI.

Our fixt Argument is, because the former Article,
of Necessary Subjection to the Catholike
Romane Church and Pope, doth damne
the First and best Popes, and most
Catholike Bishops
of Rome.

Subjection is either Ecclesiasticall, or Civill; your Article South require both: therefore must we enquire more diligently into both.

The Popes Challenge, of the Civill Subjection of Princes vnto them, examined by the Examples of Ancient Popes.

SECT. I.

g Papam habere
potestatem plenissimam in vniuersim orbem terrasum Iure Diuino
in rebus Ecclesiasticis & Politicis,
Communis est
Theologora sententia (enumerat
authores viginis
duos,) Eadem est
Canonistarum
sententia, Cuc sim-

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Opes of after ages have challenged an absolute power g Directly, or * Indirectly, ouer all Secular Princedome, not onely of Christian, but also of Ethnicke and heathen Emperours; as well by Corporall, as by Spirituall punishments,

Theologora sententia (enumerate auchores viginia that they may seeme to exact this plenitude of Authority dues.) Eadem est by Diuine Law, Pope Innocent the third maketh his Papall Canonistarum sententia, que sur Decree, concluding h The Emperours to be subject to the miture ex C. Solitz.

De maior. & obedientià. Careriu de potestate Pontificii Romani. lib. 2. cap. 9. 10. & 12. * See after et k. h C. Solitz de maior. & obedientià. Ibi Innocentius tertius: Deus creauit duo lumina in cœlo, Solem & Lunam. Id est, Duas instituit dignitates, que sunt Pontificalis & Regalis, vt quanta sit inter Solem & Lunam, tanta inter Papam & Imperatorem cognoscatur differentia: vt optime explicat Pontifex. — Iginu Imperancis potentia à Papa de pendet. Carerius quo iam supra.

Popes,

Popes, because it is written, God made two Great lights, the Sunne to rule the Day, and the Moone to gouerne the Night. Vpon which Glosse the Diuines and Canonists, the Popes Parats, and Parafites conclude, that * Enery Emperour borroweth his power from the Pope, as doth the Moone her light * See lis. g & h from the Sunne, be the Emperour Christian or i Ethnicke; i Bihnicos quoad and therefore is to submit himselfe to the Pope; and that Temporalia, Eck Not by order of Charity, but by duty of Subordination and clefiz subijci do-Subjection; which agains the Popes exact of them, (when they Andreas, -cz. meane to dispossesse them of their kingdomes, or deprive them teriq; Doctores Canonista; cosq; of their lives) from Scripture, alleaging in their Bulls, for their puniti posse affirwarrant, that faying of the Prophet, 1 Behold I have constitutemporali directe tuted thee abone Nations and Kingdomes, to plant, and to Borins lib. i.de root out, to build, and to destroy. Ier. 1. So they. Whereunto Monarchicap. 2. also accordeth the Decree of Pope m Boniface the eight.

Good God! that the world should be so bewitched by k Habet Papa them, as to accompt them Pastors of the Church, who seeds Potellatem print their people with thornes, swords, daggers, and pistols. For cipalem echinon what else meane these Gloffes, whereby the Word of God is so Indirecte in ordinotoriously prophaned, for patronizing of Rebellions, and nead bonum spi-Murders? Whereas the Text hath no other meaning, than the Propheticall Function, by Planting of Vertue, and Rooting out Cap.6. Deinde Vice, by Preaching, as " Lyranus one of your Friers; and one of your best Popes o Gregory the Great doe consesse: and charitants, sed heerein Saint Bernard durst condemne the Papall Gloffe, as it were, to the Popes owne face, writing to Pope Engenius in nationem ad dethese words; P What is there in this Text, concerning pulling & disponendum up, rooting out, and destroying, that soundeth of such pride? de Regnis, 36id. Wherein, under the figurative speach of rurall sweat, is expressed 1 Paulus Bpisco-

rituale. Bellar. lib. 5.de Pont. Rom. neg; hoc habet propter ordinem propter subicaio. nem & fubordi-

pus Seruus fernorum Dei, &c. Nos in iustitiz sede constituti iuxta Prophetz Vaticinium dicentis; Ecce te constituti super gentes & regna, vi cuellas, destruas, plantes, edifices. Bulla Pauli 3. aduer sus Henricem O Etamm. Anglia Regem. Pius Episcopus & cui data est omnis potestas in ceelis & in terris, quem super omnes gentes, & regna omnia constituit deus, vi cuellat, destruat, dissiperdat, &c. Bulla Pý 5. in Elizabetham Anglia Regimam. Propheta iu persona Christi ad Romanum Pontificem loquitur. Carrium de potestate Pontificis Romalis 1. cap: 3. in Extranag de Maior. O Obed Viram Sandam. in Tantum de demunciando est este destructuras de la capita destructuras de la capita destructuras de la capita destructuras de la capita de la capita destructuras de la capita destructuras de la capita destructuras de la capita destructuras de la capita del capita de la capita reda non posset, quia nis ab auditorum suoma cordibus spinas vani amoris auelleret nimirum frustra in ijs sanca pradicationis verba plantaret. Greg Pastoral Cur part 3. Admonit 35. p Vt enellas, &c. Quid horum salam sonato Rusticani magis sudorinte lemancialabor spiritualis expressing 60. e m nos etiam sentiamus magis este nobis-impositum prinisterium, non dominium datum. — Esto Propheta: sed nunquid plus quam rustica esta si Sisapis, ens contentus mentara quam cibi mensas esta malo esta suoma datum. — Admonita suoma suoma

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the spirituall labour; wherein there is a signification of Ministration, not of Dominion. Wherefore be you (speaking to the Pope) a Prophet, but will you bee more than a Prophet? If you be wife, then you will bee content with the measure that God hath measured unto you: what soener is more, is from enill. So that Saint; the wing thereby, that your Popes might have proued, for their aduantage, out of that Text, rather a right to become Gardeners and Carpenters, for rooting out weeds, and destroying of buildings; than Generalls of Hoalts, for con-

quest and Subiestion of Kingdomes.

q Zacharias Chil-dericum deponit; Gregorius lept. Henricum tertium Imperatorem: Clemens fextus Ludouicum 4. Imperatorem. Bellar, lib. 5, de Rom. Pont, Cap. 8.

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Neuerthelesse, some Popes haue not beene idle, but haue put their positions in practice, deposing Kings, and Emperours, as was (fay 9 you) Childricke King of France by Pope Zachary; the Emperour Henry the Third, by Pope Gregory the Senenth; the Emperour Otho the Fourth, by Innocentius the Third; and the Emperour Lodowicke the Fourth, by Pope Clemens the Sixt. And thus did Popes sport themselves with toffing the Crownes from the heads of Kings and Emperours. Now then we see the Subiection that is, by this Article, required by these latter Popes: let vs trie whether this insolency bee not condemned by the Submission of ancient Popes voto the Emperors, of their times.

The Submission of Ancient Popes unto Emperours as well Ethnickes, as Christians, in the Primitine ages of the Catholike Tach pride? delications Church.

First to Ethnick Emperours.

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TN the time of the Ethnicke Emperours, the Church Ca-100 10 × 07 10 10 10 10 10 I tholike Militant gave for her Enfigne the Red-Croffe, at in the landon dyed in the blood of holy Martyrs, that laid downe their eautori Migo 318, est lines for the profession of the Faith of Christ; among which and come to add innumerable number, we shall not enuie the praise, which you alunguid plus quem give vato the ancient Popes of those times, when you fay,

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that I No Episcopall See brought forth so many Martyrs as the I Hae vna Vrbs See of Rome, wherein Seuen and Twenty Popes were flaine for versus impios omthe worship of Christ. So you; Which wee accordingly con-nes à vero Christi fesse, and say, Blessed be the memory of those glorious Saints in eius Pontificibus amplissime reand Martyrs!

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But what of these Martyrs? Did they ever detract from the names sedes to royalty of Heathen Kings and Emperours? Or fo much as Martyres Episcotouch their heads, to fet their Crownes neuer fo little awry? Romana, qua vi-Heaarken you (among your owne Doctors) vato one, who ginti septem suo-Calleth God to witnesse, that he will say nothing that shall pro cultu Christi either directly or indirectly crosse the Decrees of the Catholike interfectorum nu-Church or Faith, nor yet preindice any power, whether Spiri- Boxin de Signin tuall or Temporall. So he; Signifying, that hee meant not to Ecclesia. Tom. 1. derogate from any just right of eitheir Estate. Can then either s Testis estiple side desire a more indifferent Moderator, than hee professeth Deus, nihil me vo-himselse to be? But what? * From the time of Christ bis pas- aut scripsisse, quod fion (faith he) for the space of three hundred yeeres, although vel minima ex parte possit De-Christians then indured most grieuous torment, and calamities, cretis S S. Cathoyet doe wee not reade in any story that any of them rebelled a- ligionis & sdei digainst their Kings; No no, for by this they then promed the read velper obliquum retorque-Christian Religion to excell all other professions, even by sufferi, vel in odium, ring constantly what soener miseries, onely for the lone of God and vel inuidiam alihis worship; taking their names of Christians from him, who de- Spiritualis, aut Tecuius potestatis linered this pions doctrine of Obedience to Magistrates. poralis, Greg.

So hee. Doctor. anse libros. fuos de Republic à.

l'A Christo passo, per internallum trecentorum annorum, ets erudelia tormenta Christiani passi fuerint, & elades atrocissimas, — nusquam tamen legitur eos aduersus Reges rebellasse — sed hoc sere Argumentos estadorum se suamo; Religionem omnibus antesersi debere, — quod in ea sententia ita pertinacirer & obnix perdurant, ve vinco amore Dei, & dinini cultus, se ab de l'acceptat Christianos appellaria quius suite suite. hospirfimum dog.na, ve Magiffratibus parcant. Idem lib. 26. de Repub. Cap. vit. wum. 10.

I. CHALLENGE.

TEuer shall wee denie the truth of Their Martyrdome, namely of those ancient Bishops of Rome, who wee are allured) dyed for the same Truth, which we professe, as in other points of Religion, and divine worship, so also most ap-Parantly for this our particular defence of not exacting Temporall

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porall Subjection of Kings and Emperours: wherein we finde a valt gulfe of difference betwixt This your, and That their Romane Faith. For they (as you have heard) would rather bee killed than trouble States, and violate Temporall Powers and Authorities: but your Popes, in their Bulls, proclaime that their Professors and Beleeuers ought rather to kill, and be killed, than not refift. The determination of this point will bee (according to the sense of your Romane Article) a requiring, (upon losse of saluation) a beleefe of Temporall Subjection from all Kings and Emperours, to your Popes: whereby all these 27. godly Popes, the faithfull Martyrs of Christ, are damned, who (as is testified) professed Obedience and Subjection vnto them, even to death: Whom therefore we contrarily produce, as fo many Martyrs, (that is, Witneffes by their blood) that your now Article of Subjection, in the Popilh sense thereof, is justly to be condemned; and those whom you call Martyrs, for dying in defence thereof, may bee your Popes Martyrs, but nothing leffe than the Martyrs of Christ.

Memoriall, concerning all Christian Emperours, which have received Baptisme, the badge and Character of Christianitie.

SECT. 2.

DAffe we from gazing vpon the flagge with the Red-Croffe, dyed in the blood of Martyrs, to the Enfigne with the Crosse partly bloody Red, as before, (as in the daies of Inlian the Apostate) partly Blacke, through the ignominies, which Popes and other holy Profesiors sustained by Emperours, whether Hereticall, or Orthodoxe; and partly white, through orani ratione qua the peace of Emperours enery way Catholike. What will your Article, concerning Subiection, determine against all these? You diffinguish them either into " Woolnes, such you call all Emperors, which of Catholikes turne either Apostates, or Hefici circa furiosos, retikes; of these you conclude, that your Pope hath power to drine them away by all meanes possible: Or else into " Rammes, fignifying fuch Kings and Emperours, who notwithflanding they be in profession true Catholikes, yet doe any way oppresse OF

Y attitati is u Pontifici vt Pastori necessaria est Potestas, circa Hereticos, tanquam circa Lupos, arcendi poffit Bella .. lib. 5. de Rom. Pont. Cap.7.

x Altera potestas necessaria Pontivelut Arietes, cogendo cos per emnes commodas rationes. Ibidem.

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or destroy the Church; of whom you determine that your Pope, As Shepheard by his power ought to compell these as furious Rammes, by all meaner convenient. And what you hold Consensent meanes, we * have learned already by your obie- * See above as q. ded practifes, in dispossessing of Kings & Emperors, by force of Armes, as namely these, Childericke King of France, the Emperour Henry the Third, the Emperour Otho the Fourth, and the Emperour Lodowicke the Fourth; not for any note of Herefie, but onely for not Subjecting themselves to the Popes Dignity and Dominion. For we are now to confute the double prelumption of your now Popes; the one is their Violence agailf Emperours, the other their not Reverence vnto them, as vnto their Superiours; and that by the Examples of godly Pope of former Ages.

1. Examples of no-Violence wied by Ancient Popes aagainst Kings and Emperours.

SECT. 4.

TE are to speake of those times, when their raigned among Christians, not onely Tygers, such as were Heathenish Tyrants, but Woolnes, as Constantius and Valens, both persecuting Hertikes and Intian the Apostate, who raised the Twelfth perfecution; besides Instinian, who (as you have heard) dealt so hardly with your Two Popes, Sylverins, and Vigilius; to omit others of the like boldneffe, whom you may reckon among your Rammes: In which cases Pope Boniface the Eighth requireth y Both swords, viz. Temporall and Spiri- y In eius Potestatuall Authority to be in his owne power, so that the Temporall be te duos este gla-subject to the Spirituall. As though the Churh could not pos-viz. Temporale. fibly subsist without such a predominant power Ecclesiasticall — Oporter auouer whatsoeuer Temporall Ordinance, that shall any way af-esse substantial. flicher, or any of her members. We are now in a Question of Temporalem Fact, and finde that as then in particular Sylverius and Vigi- Bonifacion Ottalim, both Popes, being fent into " Banishment by the Empe- Santiam. Vnam Tour Instinian, did not make resistance, but petitioned for fa- * See aboue. Chap. your and peace; so now generally, that (as is confessed) No 10.5.4.

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peratorum res gestas,& Grego-26.de Repub. Cap. 5. 2 Quòd fi Chri stiani olim non deposuerunt Dioclefianum, Iuliadecrant vires Temporales Christianis, Bellar.lib.5. de Rom. humana vindicetur Christiana fecta, aut doleat pati, in quo profles extrancos,nó tant um occultos vindices agere vellemus, deeffet nobis vis numerorum aut copiarum ? - cui belle non idonei, apud istam discieccidere. Terrul.

z Lego & relego Pope, in all the Succession of Peter, did 2 Depose any Empe-Regum & Impe-rour, before Pope Gregory the Senenth, that is, not vntill a Thousand and Sixty yeeres after Christ. Wee faine would rius Septimus pri- know what Answer you can make to this, to quit your latter mus erat, qui Ex- Popes from an inexcusable Innouation, and intollerable Vsurdeposuit Impera- pation, and Inuasion vponthe Iurisdiction of Princes, when torem. Otho Frin- ther Ethnickes, or Christians; and of these, whether Heretikes, nic. Cap. 35. Vire- or Catholikes; and of these, whether Peaceable, or Turbulent fert Toloffanus lib. and obnoxious: and the onely fatisfaction your Cardinall will affoord vs is this: * If Christians (faith he) in antient times did not depose Dioclesian (an Heathen Emperour) Inlian (an Apostace) Valens (an Heretike) and others, (meaning, Dinum, Valentem, & fturbers of the Church, which were otherwise Catholikes Ithe alios, id fuit, quia reason was, because they manted force and power. So he Than which Answer (for we must thinke your Cardinall was greatly learned) none could be more vnconscionable; all Antiquity Pom. Cap. 4.6.7. prouing it to be agregiously false. Tertullian and Cyprian, two b Abhit vi virtute ancient Fathers, being vnder the persecution of Heathen Emperours, doe make their Apologies in the behalfe of the Christian and Catholike Church, Tertullian thus: God forbid that batur. Sienim ho- our Christian Profession should bee revenged by humane power, or should grieve to suffer that, whereby we are tried: albeit if we would become either secret or else open Reuengers of our owne wrongs, could we want either number or power? What Warre is there that we are not fit for, yea and ready also to undertake, if that our Religion taught us not rather to bee killed, than to non prompti fuil kill, for the profession thereof? Accordingly Saint Cyprim; semus: — fi non e Our Professors (saith he) doe not take renenge against vniust plinam magis oc- violence, albeit our people be more in number. Saint Ambrose cid liceret, quam was vexed vader the hand of an Heretske and flyeth to his Apol. Contra Gen- weapons; but wot you what? d My prayers and teares (faith c Nemo nostrum, he) are my weapons; I neither may nor can make any other refistance. Not (as you confesse) that Ambrose had not power to refist, with whom the people and greatest part of the Souldi-

mis nimius, & cociolus lit noster populus, vicifcitur. Cyrian ad Demetr. 6-14. cum Annot. Pamely. pag. 328. d Preces & Lacryma arma mea sum, aliter not debeo, nec possum resistere. Ambros Toma, lib. 5, poss Bpis.
32. Oran ad Auxentium. e Possit Ambrosius armis Ecclesiam suam tueri & vim vi repellere, nec ideo armis abstinuit quod armis esset inferior; ab eo namá; populus stabat, ab eo maxima pars militum. Barkleim lib. 3.
Contra Monarcho. Can a pag. 128

Centra Monarcho. Cap 5 pag. 138.

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erstooke part; but because hee would not defend himselfe by

A Case so euident, vniuersall, and indeed honorable, that your owne Authors do record it for the credit and glory of f Christiani nibil the Catholike Church, in those ages, saying that f Christians molin contra neuerplotted against the secular governement, no not when they quum pares nu-were equall in strength. & They never conspired against Ty- sucross viribus rants, although for multitude they might easily have made re- lib. 26. de Repub. fiftance; because they mere commanded, (namely in Scripture) g Martyres noui toperforme Obedience. And (which is as much as can be faid) Teftamenti, proph Not one ancient Father (laith Another) nor any one Writer, facile contra Tyalbeit othermise Orthodoxe and Catholike, for more than rannides perseathousand yeeres space, whilest yet the Church abounded in conspirare popower of Armes, was ever read to teach the contrarie, tuisients pro obe-So they.

quam juffi funs sublimiori pote-

stati deserre, maluerunt pati quam resistere. Carerius de Officio Principum. h Sed id gravissimo Argumento esse debet, quod nemo Sanctorum Patrum vel Scriptorum alioqui Orthodoxorum per totos mille annos Rampliùs, licet Ecclesia tunc omnibus storeret .copijs; & impiorum Principum magnus esser numerus, alequid vaquam vel verbo vel scripto docuisse legitur. Barkleus lib.6. aduer su Monare. Cap. 26.

II. CHALLENGE.

Thousand yeeres space from Christ, in the whole Church A Carnotike, wherein no fuch Subjection was exacted by Popes from Emperours, is a faire time, we thinke, and a frong Argument to Challenge your Church of Herefie, in prescribing to Christians a new Article of Faith, as necessary to Salnation; by which you againe condemne the Faith of all the Members of the Catholike Church, as well Popes, as other Biflieps, and Christian Dottors and People, who with univerfall confert beleeved and raught Obedience to Civill Magifracie, whereas you now proclaime Armes, and open refiflance.

And what can you now luggest for the modely of your Cardinall, who blushed not to fay, that Christians anciently wanted force to resist all unbeleening, tyrannous, and turbulent Emperors? Being so euidently confuted, as well concerning the open force which latter Popes have maintained, as also con-

cerning

* Why boafteft thou thy felfe, ô eanst doe milchiefes Pfal. 52.1. i De occisoribus autem Schismaticorum Excommunicatorum Vrbani Papæ 2. ad Godefridum, verbis. Excommunicatorum intertectoribus. prout moré fan-dæ Ecclefiæ no fti, fecundum ipforum Intentiogruz satisfactionis injunge. Non das arbitramur, qui aduersus Ex. communicatos zelo Catholica Matris ardentes, corum quoslibet trucidafie contigerat,ne tamen disciplina desaui. at, tenore quem tiam ijs iniungito congruentem, que dinine fimplicitatis oculos aduerfum fe complacare perualeant, fi forte aliquid duplicitatis Anno 1089.

Caluinistas, Hugonotos, &c.Bulla

Cane.

cerning all secret violence, whereof you have given vs many Tyrant, that thou Examples. For as wee have heard, touching Emperours of midle age, so haue we lately seene, in our daies, your secret pradiles of Mischiefe against Kings and Queenes, without any open warre, by armies or troupes of enemies: If the practice of Affaffines, and Traytors, by Dagges, Daggers, Porfons, extat Rescriptum Povv DER-PLOTS, or your Cardinalls, [Quacunque ratione] that is, [by what meanes foener] may make any proofe: apud Iuonem his Who if they can doe it, we have little reason to doubt of their wills, folong as the i Rescript of Pope Urban the Second is in force, concerning them that shall kill Schismatikes Excommunicate.

For although he command Penance to be injoyned them, nem, modum có- because of the doubt that may be had of the fincerity of their Intentions, whether they did but double, and onely seeme to enim eos Homici- flay them vpon zeale for the Catholike Cause, when-as (peraduenture) they did it to fatisfie their felfe-malice (which Penance it may bee shall amount to no more than comming to Rome, in the daies of Inbile, or else to visit such a next Shrine, and to say a few Ane-Marie's and Pater-noster's, in honour of such a Saint:) Yet norwithstanding doth he acquit the conejuidem Ecclesia science of every such zealous Killer, saying, If any shall chance to kill Schismatikes whom soener, that are Excommunicate, updiximus paniten- on an ardent zeale to their Catholike Mother (meaning, the Church of Rome) wee doe not indge them to be Murthe-

Goe you now, and complaine that you are vniustly perfecuted or abandoned by Protestants out of seuerall Kingdomes, feeing that they are all yearely k Excommunicate at Rome for pro humana fragi- Heretikes and Schismatiks, by the Bull of MAVNDY-THVRSflagitio contraxe- D AY; and contequently made Obnoxious vnto the blinde derunt, Apud Baron. uotion of euery Romis bloudy Affaffine, who may bee perswaded that he shal merit of God, by the slaying of those sup-Excommunica posed Schismatikes. Thus much of the No-Resistance of Anci-

theranes, Huffitas, ent Popes against Temporall gouernment.

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II. Of the Reverence acknowledged by holy Popes unto Kings and Emperours, as to their Superiors.

SECT. 5.

CVbiection, challenged by Popes from Emperors, as their In-Oferiors, is the maine Subject your later Popes have infifted ypon, as a Materiall Article of Faith, euen in the point of Outward Reuerence, as necessarily due vnto them, by acknowledgment of a personall Subordination and Subjection vnto them. But when we looke beyond this midle Region of After-times unto the upper spheare of Antiquitie, we finde as great a diffe- I Liberiu. v. Serrence betweene your later Popes, and those Ancients, as there mo pietatis tuz. is betweene Vp and Downe, Then and Now, Deposing of Em- quem patienter omnia ferre neperours, and yeelding Reverence vnto them.

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We seeke no other witnesses than your Binius and Baroni. mum laceratm, against whom we are sure you will take no exception: In veram paces rewhom we finde Pope Liberius the First professing 1 Patience quiro. Apud Biinsuffering indignities from the Emperour, and intreating for Epist. ad Cos. mercie: Pope Simplicius the First promiting m Continual Re- Stantinum. werence to Christian Princes, and Supplicating the Emperour for Principes Christifavour, by this Legat: Pope Leo the First making by the Em- anosingi venerapresse a supplication to the Emperour, " To command a Synod Clementiz vestra to be celebrated in Italy, and yet he could not obtaine it: Pope Acatius med vice Gelasius the First consessing that Beshops are to obey the apud Binium Ton. 1 Lawes of Emperours: Pope Hormisda the First taking notice n Leo Epist. 26. of the Emperors P Command, of gathering a Councell, as a mo-dum intra Italiam tion from God; and further acknowledging that hee had recei-dotes supplicant. ned marning, and that he ought to be present thereat: Pope Vi- Supplicationem gilius the First 9 banished by the Emperour, and Juing for peace fitra apud eum and favour : Pope Pelagius the First confessing and faying, dignetur afferere. Holy Scripture commandeth vs to be subject unto Kings: Pope Tom. Gregorie the First auowing himselfe to the Emperour, in these o

ceffe eft,pluri nostram pietas ve-Apud Binium. Gelasius Le gibus tuis ipfi

p Hormissa. Futuram Synodam indicari mandas, cui Religionis Antistites. Epift. 8. apud Binium. Tom. 2. nos interesse debere iisdem literis, deo (ve credimus) tibi imperanti, commonuisti. - ad literas vestras, respondi. &c. Epist. 5. apud Binium. To. 2. q Vigilius. See aboue, Cap. 10. S.4. 1 Pelagius 1. Regibus tos subditos este sacra scriptura pracipiunt. Epist. 16. apud Binium. Tom. 2.

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s Gregorius, Quod ad me attinet, lerenisimis vestris iuffionibus obedientiam prabeo. 4b.4. Epist. 32. Et rursus : Ego iuffioni vestræ fubicaus, Lib 2. Epist.62. Apud Binium.Tom.2.

t Martinus. Nos orantes Serenitatem velfram, vt hæc diligenter legere dignetur. Epift.3 apud Binium, Tom. 2. u Agathe. Seeundum piiffimam missionem veffram, pro obediimus, confamulos nostros -- cura--pro quibus flexo mentis poplite suppliciter vestram-Clemé-Apud Binium Tom. 3. Actio

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words; As for mee, I performe obedience unto your Commands, whereunto I am subiect : Pope Martynthe First praying the Emperour to " Vouch fafe to read his letters: Pope Agathothe First calking of " the bending of the knees of his minde unto the Emperour, by Supplicating his Clemencie for Others. Finally, Pope Adrian the First, Denoting himselfe to the Emperour by Letters, as one in Supplication, * Fallen downe prostrate at the foles of his feet. So your First Popes.

When we earnefly fought for some, though but shadow of excuse, of these Popes, for betraying their right of Dominian and Soueraigntie ouer Kings and Emperours (if any had bin due vnto themselues, as is now challenged by your Popes) at length wee light vpon your Bozius, who would gladly fay fomething, but alas! yeeldeth not so much as we have sought for, a shadow of excuse; and yet whatsoeuer it is, hee after his entia quam debu manner cannot deliver it without much insultation. y If any Obiect (faith hee) that excellent honours have fometimes beene uinus demandare yeelded of Popes, vnto Kings and Emperours, hee speaketh absurdly; because these might and ought then to be performed in these dayes, when Heathens were ignorant of the dignitie of the tiam deprecamur. Church, and were then by honour and dishonour to be won by Bi-Chops to the Faith. So he.

quarta in Conc.
Oecum. 6. fub Agathone. x Adrianus, Tanquam præfentialiter humo firatus & vesti is vestigiis pronolums quæro &c. Epist. 1. apud Binium. To.3. y Quod si quis dicat a Pontificibus summis honores eximios aut Regibus, aut Imperatoribus delatos, insulse loquetur. I d namque sieri poruit aut oportuit quoque olim, cum gentes nondum bene agnoscerent, quanti effet Ecclesia dei, & Antistites ipsius, qui & honores & ignominias ex aquo ferre debent, vead Christum poffine homines producere. &c. Bozim lib. 20. de Sign. Ecclicap S.

III. CHALLENGE.

TS it then absurd to obiect the Reverence performed by an-1 cient Popes, vnto Emperours of their times? is not rather the Answer, now made, fraught with many absurdities? Firf, because we have not insisted onely vpon Examples of Heathenish times, but of the times of Christian Emperors also. Secondly, because the Times, whereof wee have alleaged examples, were not fuch, wherein the dignitie of the Church of Rome was so ecclipsed & obscured, that it could not appeare to Infidels, but contained the Ages from the persecuting Emperours,

for the space of 420. yeares down-ward: within which time the Church of Rome was in her perfecteft lufter; concerning which time the same Bozius propoundeth (such is his modeflie) the Reverence given by Emperours vuto the Bishops of the & Signum 86. Church of Rome to be a note of the true Church. Thirdly, hu- ma reverentia mility of Popes, and Subjecting themselves to the Emperours, erga Ecclesia was then a Motiue and Argument of drawing foules to the Borius que furra. Romane Church : how then shall not their after-Pride bee a meanes to alienate the hearts of Christians from it? Doth the Same Tree bring forth Figges and Thistles? But lastly, and principally, because your Bozius hath altogether forgotten his Catechisme, and the Article whereunto hee and you are both fworne, namely, * The Church of Rome and Bishop thereof, without subjection whereunto (according to your Faith) there uno saluation; nor can any be saued that doth not beleeve the truth of this Article. If therefore those ancient Popes beliefe had bin of a Subjection due vnto them from Emperours, in fuch Causes, wherein they by their practise of Humilitie, Renerence, and Obedience denyed all fuch Right; then should their Fact haue betrayed their Faith : a faithlesnesse which wee (you will pardon vs) dare not impute vnto those holy ancient Popes.

In all these Instances you may observe, that wee have alleaged onely fuch Popes, who were the FIRST of their owne name, because we would not be found superfluous: yet thele First, because they must be so much the more aduantagions, ro warrant our Conclusion, to wit; that either must your Arricle of beleeuing fuch a Necessitie of Subjection damne so many, and (in your owne judgements) excellently godly and learned Popes of Ancient times; or else must their profession condemne your Article of Noveltie, and you confequently of Herefie, in beleeuing a Doctrine so Imposterous, Scandalous, Schismaticall, and so manifoldly Blasphemous, against so holy

Emperours and Popes.

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CHAP. XII.

Our Seauenth Argument is, because this Article, The Catholike Romane Church, without beliefe whereof there is no Saluation, damneth the most learned Saints and Martyrs, that are placed in the Romane Calendar for Saints or Martyrs of Christs Church.

First from Saint Polycarpus.

SECT. 1.

a Mense Ianuarij die 26. Missal. Rom. b Ribadineira & Grasius de Vitis Sanctorum.Tom.1. Jan.die 26. Olycarpus Bishop of Smyrna is Registred a Saint in your Roman a Calendar; and indeede he was an excellent Saint, of whom Ecclesiatticall Historie (you be know) giveth so notable a Testimonie, as shewing that hee was the Disciple of

Iohn the Enangelist; who being now brought to Martyrdome; by the Proconsult his persecutor, and being moued to sweare Heathenishly, By Casar, answered saying; I AM A CHRISTIAN: being then threatned to be cast into the fire, said; This fire now flameth, and will shortly be extinguished, but there is an eternall fire prepared for the tonment of the micked, which thou artignorant of: being burnt in the fire, he yeelded a smell as fragrant as the sweetest spices: whom when the sewes and Gentiles heard professing himselfe a Christian, they cried out in their wrath, saying, This is the Doctor of Asia, this is the Father of Christians, &c.c. Lastly, this Polycarpus is hee, by whose

c Eufebius li.4.
Hiff.Eccl.cap.14.
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whose authoritie Polycrates (in the sury of Pope Victor, then Excommunicating all the Bishops of Asia, that would not celebrate Easter according to the Romane Custome) defended and instified himselfe, saying, d When Polycarpus came to Rome d Eustin 18.5. in the dayes of Anicetus Bishop of that See, and fell into dispute about the time of Observation of the Feast of Easter, yet could not Anicetus perswade Polycarpus to alter his Custome, which he had kept with Saint Iohn and with other Apostles, with whom he himselfe had beene conversant, and in the end both Anicetus and Polycarpus (notwithstanding their dispute about these Rites) did mutually communicate with each other. Thus farre the Ecclesiasticall Storie.

CHALLENGE.

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Dy this it appeareth that Polycarpus and Polycrates were Dooth of the same spirit, to maintaine their old Custome of Easter, notwithstanding whatsoever Opposition of the Bishop of Rome; because they both tooke their Resolution from the same ground, to wit, an Apostolicall Custome of their Church: so that Pope Anicetus could no more prevaile with Polycarpus, by perswassion, for Alteration thereof, than Pope Victor could overcome Polycrates by his Excommunication.

The difference then is not betweene the Two Asian Bishops, Polycarpus and Palycrates, for both had the same Resolution; the onely difference is betweene the Two Popes: viz. Anicetus, notwithstanding this Contrarietie, will hold Communion with Polycarpus; but Victor will needs breake out into Excommunication against Polycrates, and was freely reproved See above for his presumption by godly Fathers of those times.

You will say this was but a Question of Rites, and a matter of small importance; be it so, But the meaner the matter is they contended about, the mainer and more forcible is our Consequence, by good Law of Logicke; as for example: your whole claime is, that the Pope is the Bishop of Bishops, and Spirituall Monarch in the whole Christian world, and ouer Kings and Monarchs. You know that, in them, Impetrare of Imperare; their Couetings and desires are Commands:

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If therefore Saint Polycarpus would not yeeld his confent at the much instancing of Pope Anicetus in (as wee may so call it) a trifle, in respect; it plainly argueth, that hee ought the same Pope no Canonicall Obedience, by Law of Discipline, much leffe by Doctrine of Faith, if any of the (now)new Ro. mane Articles had beene imposed vpon him; feeing that for all the perswasion, which the Pope could vse, he kept his owne Conclusion still.

Nor is it altogether nothing, which you may observe, that when both lewes and Heathen cryed out vpon him, calling him in despight The Father of Christians, as though there were no Bishop in Christianitie as Monarch aboue him, he did not minibus Episcopi vtter one word in behalfe of the Pope and his Supreme Dig. nity aboue All other Bilhops: which doubtleffe hee ought to haue acknowledged, if that this kinde of Appellation were, as quibus omnibus & you teach, so proper to the Pope, as to be an e Argument of his fingulis aperte Primacie about all other Christian Dia.

e Argumentum fumimus ex no-Romani, viz. Do-&or & Pater omco.ligitur Prima. tus Pontificis. Belmarmin.lib.z. de Rom. Pont.cap.31.

II. Saint Cyprian was Excommunicated by Stephen Bishop. of Rome, for not beleening the Necessitie of Vnion with him.

SEC

Aint Cyprian is also one of the Saints, inrolled in your Romane Calendar, under the title of Confessor and Marryr. This witnesse you doe as vehemently Obiect, for desence of your former Romane Article, as wee doe to impugne and confute it.

Your Obiection answered.

It is an horrour to any man of judgement to fee the violence, which is offered by your Doctors vnto Saint Cyprian, by racking his sentences, and inforcing him to say, in desence of Papall Primacy, that which he neuer ment, nor yet dreamed of. For that which hee spake of his owne onely Authority against Schismatikes, who troubled his Iurisdiction, That soundeth in the preoccupation of your judgements, as though it concerned

f Miffale Rom. Cal Septembris die 16. Cyprianus Confessor & Martyr.

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concerned onely the Pope of Rome: and where hee maketh One Vninerfall Bishopricke, confisting of All Bishops equally one with another, without any respect to Rome, more than to any other Church, That also ringeth in your eares the onely Monarchy of the Bishop of Rome. All which your futilily is exactly confuted by an & Anthor, who will furely fatisfie any g Vide, Letter, confcionable Reader.

But Saint Cyprian Writing to Pope Cornelius (doubtleffe a paffim Obiettiones godly Bishop) among other allurements hee inserteth this; Pamely infringit, h Persidiousnesse (saith he) cannot have accesse to Rome, the liciter. chaire of Peter. Ergo (saith your i Cardinal) Cyprian affirmed h Nauigare authat neither the Pope nor the Church of Rome could possibly Cathedram, nec erre. No Father of the Primitiue times is more vrged by you, Romanos ad quos for proofe of this Conclusion, than Saint Cyprian; no Epistle non potest persimore infifted vpon, than this now cited; no words more incul- fism. Cypr.lib.3. eated, than these, which we have alleaged, and (for wee may Epist.3. i Ergo non folium iustly adde thus much) no Father, no Epistle, no Sentence more Pontificem, sed egregiously abused and peruerted.

For first he speaketh not of Perfidiousnesse in Doctrine, but posse errare, affeonely in Discipline, by the false and perfidious reports of Schis. rit inter alles Sanmaticall fellowes, who being Excommunicated by Cyprian, Bellarmin Lade had notwithstanding their extrauagant recourse to Rome, Rom.Pont.cap.4. feeking there before Cornelius to defame and traduce all the proceedings which Cyprian had iudiciously against them.

Secondly, wee shall earnestly defire you to ponder serioully the Circumstances of the whole frame of that Epistle, and then tell vs whether that Sentence were not rather spoken Rhetorically, to perswade and moue Cornelius what he should doe; than ab folutely and affeuerantly, to proue what he could & Minis & terronot but doe. For the whole endeauor of Cyprian in that same ribus corum complace is to admonish, incourage, and fortifie the faint & langore & potestate
guishing heart of that Pope, and to arme him, least he should Episcopi alienum
he underwised by the state of the state o be undermined by the cunning and Perfidiousnesse of those ir- perditorum horegular companions, as his owne words doe plainly manifest, pertimesceres by exhorting Cornelius k Not to be moved with the threats and contra ownes imterrors that they could suggest: reasoning the point; Because peus oblatranti-(faith he) it connot consist with the power and vigor of any Chri- cypr.

nostrum Goularid in Cyprianum,qui

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etiam Ecclefiam Romanam non

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stian Bishop, to be affraid of the craftie dealings of impious men, whereas a Bishop ought to be fore-armed with confidence against the affault and force of all floods of violence what soener. So hee. No otherwise than if any of you, writing to a Captain of some Fort, and flanding in danger of being surprised by some Stratagem of the enemie, and reported to be somewhat amated by apprehension of feare, should reason from the experience of his former good circumfpection, and valour of his men, faving; Bee you of good courage, your care and resolution is knowne to all men, that no treacherie can have accesse to your Fort. Who knoweth not, that this is that peece of Oratory, which is called of Rhetoricians Aireous magazriosas, that is an Admonition by way of praising infinuaced, when we admonish him whom we feeme to praise; which is, by praise of his former worthineste, to premonish him to maintaine with constancie fo good a Refolution.

But if you will needes haue it Prophetically spoken of the Infallabilitie of the Pope of Rome, then must you as necessari-

ly make Saint Cyprian a False Prophet, who in this Epistle 1 Cyprian Epifiad commended Pope Cornelius; but in another Epistle doth as much condemne Pope Stephen, a Successor to Cornelius, euen for his rathnesse, in entertaining these forenamed Persidions out-lopers; who by gadding to Rome abused his credulitie, and occasioned differnion betweene him and Pope Stephen, * See aboue, cap. as hath * bin largely declared. And we wish that Thousands

of Examples of like Perfidion freffe could not be showne, which for these last Thousand yeares have possessed the Romane

Chaire. Yet (not knowing the appetite of enery Reader, when m Bafilius Epift. ther he may have a defire to know if there were any the like

Example in Antiquitie) wee inflance in that, which your Cardinall Baronius hach related. Saint Bafil (faith m hee) writing

to Damasus Bishop of Rome, doth wish him to take heede, least Orientali, cum re- he bring that mischiefe upon the Easterne Church, which Pope

Liberius had done, by admitting of Eustathius and his fellowes, being Heretikes, but orafily pretending themselves to beleene

Thus have you a fourefold fatisfaction : Pope Liberim was deceived by the Perfidiousnesse of Heretikes; Pope Damasiu

Pompeium.

12. 5.2.

59. Caueri cupit a Damaso Romano Pontifice, quod fub Liberio illa tum eft Ecclesiz cepisset Eustathium-& Collegas, coldem omnes Hereticos, fed dolose professos Ni. the Wicene Faith. cznam fidem, Ba. renius Aune 471. Num.11.

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was fore-warned by that Example, lest he should be likewise deceiued; Pope Stephen was circumuented by like crast; and accordingly. Pope Cornelius was instantly by many Arguments perswaded, by Cyprian, to beware of the like delusion by persidious Schismatikes. Ergo, the Romane Sea is no more priviledged from the accesse of Impostors, than the Mediterranean Sea is from false Pirats. You have posed vs with the straine of the words of Saint Cyprian, and we shall reply upon you, with his visible Acts and Deeds.

Our Opposition, from the practise and profession of Saint Cyptian.

If Saint Cyprian his reuiling of the person of Pope Stephen, if his Contradicting, in his Councell, the Popes Decrees enacted in his Councell, if gain-saying the Popes pretended supreme Title, viz. Bishop of Bishops, if Interdicting the greatest Prerogative of Papall Monarchy, which is Appeales to Roma, be sufficient Arguments of disclaime of Subjection to the Pope, (all which have " bene proved from point to point) n See above, capa then are we fure that Saint Cyprian did not believe the Arti- 25-3.60. cle of Necessary Subjection to the Sea of Rome. If the Excommunication of others, who were of Saint Cyprian his opinion; if not admitting the Legats of Cyprian to his speach; if forbidding all Communication with them, and hospitality vinto them; if despightfull words against Cyprian, as against an intollerable Aduersary, may be held proofes of the Excommunication of Cyprian, by the Pope, (all which likewise haue o bene ex- o Todans. prefly declared) than are we affured, that Cyprian was (fo much as lay in the Popes power) separated from the Church of Rome.

If that Cyprian had this Faith, that None bath God for his Father, which hath not the Church for his Mother; if he, not-withstanding the same Faith, was contented to be Excommunicated by the Pope, and persisted in that his Opposition (for ought that ever could appeare) even to the giving up of his spirit to God, by Martyrdome (all which have accordingly bene confessed) then may we be bold to assume that Saint Cy-

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prian was not of your Faith, to believe that Subjection or vifible Union with the Pope of Rome is necessary to Saluation.

If laftly Saint Cyprian (as you have faid) were alwaies held to be Catholike in Faith, godly in life, glorious in his death, and even fince his death reckoned in the Calendar of Saints, then stand we secure that the Beleefe of your Article of Neceffary Vnion and Subiection to the Romane Sea, is not necessa. ry to Saluation. So that the more bleffed a Saint Cyprian is, the more cursed and damnable this your Romane Article must needs be.

III. Saint Athanasius, Bishop of Alexandria, beleened not the Necessity of this Romane Article concerning Vnion and Subjection to the Sea of Rome.

SECT.

CAint Athanasius Patriarch of Alexandria must be thought Oto haue bene a Saint, as to all Christian Churches, so to the Church of Rome it felfe, who (as you 9 know) in his greatest bre qui inscribitur, extremities and persecutions by Arian Heretikes, found support and refuge at Rome, by the godly Pope Inlins, the Bishop of that Sea; whose Symbol or Creed, the monument of Symbolum Rome bis Faith, called the ATHANASIAN CREED, not onely Rome but the whole Catholike Church doth professe: vnto whose honour ' Gregory the thirteenth (fay you) built a goodly Church, being desirous to draw the East-Church vnto his Vnion: and whose name is Calendred for a Saint in your Romane Missall at this day. This is the Saint whom we propound vnto you, as one who hath taught vs, by his example, not to regard the Papall Vnion, in our just Cause. But whe-& pacis, templum ther? and why did the Pope of Rome Excommunicate such 2 Saint?

a Lippelous in li-Vitæ Sanctorum. Tom. 3. Maij. 2. Romam venit Athanafius, composuit, insigne fidei fuz monumentum, quod hactenus Athanafij nomine in Ecclesia publice recitatur. pag.436, r Gregorius 13. Pontifex cupidisfimus Orientalis Reclefiz Vnionis egregium nomine Athanasij con-Aruxit. Jbidem pag.464. .

1 Missale Roman. Cal, Meule Maij,

die s.

Saint Athanasius was Excommunicated by Pope Liberius, and notwithstanding remained a Saint.

The very names of Baronins, and Bellarmine (we know) carry

carry fuch Authority with you, that they will preponderate ! Liberius tadio & whatfoeuer can be faid against them; who ioyntly confent in animo ferebat Fethis that followeth. Pope Liberius (fay they) through the licem intrusum ab Arianis Pontifaction of Arian Heretikes, is by the Authority of Constantius ficem agere, comthe Emperour sent into banishment: By the same Heretical munionem inije Arian Bishops is Felix made Bishop, and placed in the Romane reticos ese mini-Sea. When Liberius perceined Felix to be intruded into his me ignorabat,& confensitin dam-Chaire, he after two yeares Banishment, enuying and griening nationem Athahereat, doth ionne communion with those Heretikes, and gaue nasij. Baronius consent to the condemnation of Athanasius. So they. Our 42.46. & Bellarm. Assumption will be this, that Athanasius neither beforenor cap.9. after the death of Felix did regard this Excommunication of a Baronius Anno Liberius.

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Immediatly after this you " esteeme Felix to be the Legi- mu. timate Pope, but pronounce Liberius a Schismatike, and one mul esse non posremooned from the societie of Catholikes, and from his Papall funt Bellar. lib. 4. function. Which your Conclusions, do notably fight against value Ecclesie vyour owne Principles. First this, that * There cannot be two num tantim ca-Popes together in one Sea, because this were as horrible a mon- cui salterum ad fter as a body with two heads. One Pope then must be acknow- das, horrendum ledged. Your next Principle is, that Y No Pope can be depo- ad ent. Baronius sed, except he appeare to be a manifest Heretike, whereby he Anno 355.nu. 56. ceafeth, iplo facto, to be a Pope, without any other indiement Harcieus co ipfo at all. Yet grant you, concerning Liberius, that 2 He was a eft depositus, & definit effe Papa. Catholike in his inward indgement, notwithstanding his out- Bellar. lib. 2. de ward communion with Heretikes. Your last Principle is, that Rom. Pont.cap. 30. The Pope cannot be indeed of any onearth, because he is foum lapsom Ha-Prince, and therefore superior vnto the whole Church Catho- reticus non fuit.

Bellarm.lib. 4. de like throughout the earth. All these Premises, being reduced Rom. Ponteap.g. into a Logicall forme, will make vp our Conclusion thus:

No Catholike Bishop of Rome can be judged, or deposed. But Liberius, notwithstanding his consenting to the Con- 357. num. 55. demnation of Athanasius, and Communicating with a Pontifex a ne-Heretikes, was a Catholike Bishop.

Ergo, He could not be judged or deposed from his Pope- Princeps eft Ee-

If therefore Athanasius, being Excommunicated by Libe- rem in terris nonriss, nener fought (as you all know) any Vnion either with Rom. Pont.cap. 26.

357.num.57. Nec dissentis Bellarmi-

monstrum profey Papa manifeftè Et Baronius: Libeflitit in fide Catholicus. Anno mine in terris indicari poteft, quia

clesiz totius, & proinde superiohabet Bellar.1.2.de

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b Constat Libe.

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Romanam ferf-

factum pafterem Vnum Quilis v-

no 357. num.61. c Opera pretifi

eft res gestas Li-berij oftendere,

que post Felicis

Concilium, quod fuit,anno 357.Nu.

ta eft Epistola, ita

tur hæc noftra confessio (opta-

tiffime Athanafi)

bas; vt ego fecu-

mandata inhæfi-

tanter obeam,

&c. Hactenus Liberij professio

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cui, fi mecum fentis, coram lu-

him, or yet with Felix, in his stead, it must follow that he. all that time, contemned his Excommunication.

After the death of Felix, (who was Pope one yeare, and some few moneths) Liberius obtaineth againe your good reputation, for presently he was accompted the Legitimate Pope. Why? b It is evident (faith your Cardinall) that Felix being Felice) Ecclesiam dead, Liberius united the Church, of Rome, which was then fam vniisse cumq; rent and divided into a Schisme, and became one Sheapheard of one Beepefold. So they. Where it will be as evident that nius Baronius An-(during the time of Felix) Athanasius, if hee would have fought Vnion with the Church of Rome, could not know where to find it, because the Catholike Church being but One Body, One Sponse, One Sheepfold, how could now the Romane obitum funt fuble. quitz. Baron. An. Church be called the Catholike, which was (as is confessed) no 357.mm.70. Post Arimineuse

rent by a Schifme from it felfe?

But why stand wee wrestling with you for that, which of your owne accord you are ready to grant willingly vnto vs? 72. Ipfa quæ ad Athanafium feripc It is a matter worthy consideration, (faith your Cardinall, and se habet; Est igi. so indeed it is) to know what Liberius did after the death of Felix, about the time of the Councell of Arimine, which happened to be some two yeares after the departure of Felix. And what this is he will have vs understand from the Epistle of Lidice Deo & Chri- berius voto Athanasius; principally thus: This is our Consto, quele, subscri- fession (most wished Athanasius) wherein if you consent with rior efficiar, tuad; me, I pray you even before our Iudge God and Christ to subscribe thereunto, that I may be made the more secure thereby, andreadily performe your Command. So the Pope to Athanafins. Which Profession of Liberius (faith your Cardinall) was a parer, ad disrup- Solliciter for the repayring of the rent of that Communion, which eas intercedebat, had bene formerly betweene them. So he.

communionem Catholicam conciliandam. Ibidem uum.73. And Binim Tom. 1. pag. 467. citeth the same as the undoubted Epistle of Liberius, because first he taketh no exceptions against it, as he doth against divers others falls emitted the Epistles of Liberius, and secondly he urgeth it as a speciall ground to prove, as he saith; Manifelte Liberium infum post obitum Folicis Sedi Apostolica restitutum snisse. Stide Orthodoxa Vexillum, Arianorum

idibus labefadatum, integerrimè vicissim crexisse.

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CHALLENGE.

TF therefore you will not regard our Inferences, yet Liberius This owne Epiftle, and your Cardinall his Comment must give light to any that shall not wilfully stupiste and blindfold himselfe, namely to discerne; That there was a breach of Communion betweene Pope Liberius and Athanasius; That this continued two yeares (for so long it was betweene the death of Felix and that Councell of Arimine) whilest that Liberius was, throughout the Church of Rome, vniuerfally acknowledged the Ligitimate Pope; That the Seeker for this Communion was not Athanasius, who had bene Excommunicate, but Liberius, who was the Excommunicator, even now being the true Pope; That the tenor of the same Epistle is written in all submission, both of his vnderstanding to the judgment of Athanasius, (if he should happily confent,) & also in the same behalfe to his will, what soeuer he should Command. If the like Epistle had bene written by Athanasius to Liberius, we know how diligently, and exactly, and with what boldneffeyou would have pressed every syllable thereof: scarce could a Lippelow de Viyou examine any one word, which should not have seemed to the Sanctorum.

you examine any one word, which should not have seemed to the Sanctorum.

Tom. 2. Maij 2. Si omnes prestantified the weight of a Pope.

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We conclude; Athanasius being divided from the Communion of the Pope to long time, and not feeking to be recon-mulin voum conciled before he was fought vnto by the Pope himfelfe, doth gererett cum nihieuidently shew that he believed not at all your Article of V- omnishingua ad, mion with the Pope of Rome, as with the Head of the Catholike Church, upon Necessity of Saluation. Must we therefore profide susceptas; judge Athanafins therein damned? nay rather damned be this deterdican)positie your Article, as Imposterous, Scandalous, Schismaticall, and invenir post Apo-Hereticall, whereby such a Saint should be damned, who (as Deigni acerbiora your Author confesseth) was so excellent an Organ of Truth, discussionaque that d If all the commendations of ancient Fathers should be ea wenda: quem gathered together, yet mere they not sufficient to set forth the Gregorius Naziconflicts which this one hath had for defence of the Faith, be-orbis, Sacerdotum canfe no one, (I freake confidently, fayth your Lippelous) hath Antitifitem, duafter the Apostles undergone more continuall and grieuous colunen appellat. conflicts

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Captaine and Master of Priests, and the stay and pillar of Faith. So he. So admirable was his Faith and Constancy, in impugning their Objections, and induring their infinite Calumniations and persecutions.

IV. Saint Basil Bishop of Casarea believed not the Article of necessary Subjection to Rome.

SECT. 4.

e Calend, ame Missal, Roman. Mensis Iunij die 24. Basilius Episcopus & Confessor. Lreade thus: Saint Basil, Bishop and Confessor. A Saint then he was, without exception, in whom you will seeme to have some Interest, as though he would be with lurisdiction over all other Churches of Christ.

Your Obiection.

f Basilius Epist. 52.ad Athanafium [visum eff(inquit) confentaneum Scribere ad Epis. copu Romanum, vt videat res no. stras, & iudicij Decretum fuum interponat:vt quia difficile est aliquos inde de Concilij Sententia mitti, iple authoritatem tribuat delectis viris, — qui pru-denti oratione cos qui à recla ratione deflexerunt moneant, quique ada Ariminenfis Concilij fecum

Saint Basil & writ an Epistle to Saint Athanasius; whence Saint Basil attributed vnto the Bishop of Rome authority of visiting the Churches in the East, by whom he pleased, and of making Decrees by his Authority, and aisanulling General Councels, such as was the Councell of Arimine. So he. And why must not this be true, if you will allow your Cardinall Bellarmine to make this Greeke Father to speake what Papall Romane Language he shall impose, by his Sophisticall translation? But your Cardinall Baronius (one otherwise as partiall as any Writer euer was, and catching at euery shadow of proose, for the aduancement of Papall Monarchy) hath made another interpretation of the words of Saint Basil, which may be a just confutation of your other Cardinall, from point to point. For

ferant, ad reseindenda que illic violenter a la sunt.] Hic Basilius tribuit Romano Pontifici authoritatem visitandi Ecclesias Orientis, & ex authoritate Decreta saciendi, expesciadendi Concilia generalia, quale erat Asirainense. Bellar. lib. 2. de Pont. Rom. cap. 15.

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Bellarmine talketh of the Popes Seeing the Easterne Bishops g Baronin Anno by a Visitation of Iurisdiction; But Baronius alloweth no more [E'mout ad], than a Seeing by & Consideration of their estate: but every [ve qua hic ge-Care and Confideration of other mens estate doth not inferre h Detque Confia Iurisdiction ouer them. Secondly, Bellarmine will needs lium, &c. [projunt] haue Saint Bafil to desire the Popes Decree, another tenure of i Que Arimini Papall Authority : Baronins readeth the word h Councell or ad necessariam Aduise, which may agree with a Co-equall. Thirdly, Bellar- folutionem facta mine interpreteth Basil, as though he yeelded to the Pope a sunt. Itidem. peremptory power of Cutting off and disanulling the Acts of k Epiftola 70. Generall Councels, such as was that of Arimine; Baronius macaque Siar Tor faith that the motion of Bafil was, they should i Bring with pist. 74 were diopthem such things as had bene done (namely by some Orthodox Swors Two orwiteat Arimine) which might make for the necessary solution of that resultion. Omi-Councell; which all Catholikes have judged Hereficall: But fillis and openadthis argueth not an Authoritative power, proper to the Pope, indignos nos indiof dissoluting of Decrees of any Generall Councell (which, for caretis d'announce the space of fixe hundred yeares, he neuer had) but an Arbi- in mond times trary Authority granted vnto him, by consent of the Basterne or puna zian a'o-Bishops, to exercise his fatherly and grave judgement, for makeday. Essithe better establishing of the East-Churches, which were now m Epist.74. Ala tent into fixe severall Schismes, through the difference of fixe vivas idorinais diverse Heresies.

Howfoeuer, what Authority this was, we may best know white, Trois Tois from Saint Basill himselfe, who deploring the State of the Acions to agric-East-Churches, now pestered with divers pernitious Here- men 1211,8c. tikes, defireth helpe from the Bishops of the West; how? k To cramus ve manum. comfort the afflicted and to set right and restore those that are clesis portigatis, broken. Helpe then of Confortation it was, not of Dominion. - ac viros ali-Secondly, shewing that he defireth no more helpe from the quos mittatis, qui Westerne Bishops, than the Bishops of the East both ought admoneant, que and would requite in the like case, he calleth it I A mutual patientia, ac palbelpe of louing and brotherly Visitation, or Consideration. Third- sto toleratis referly, his reason, why he is so importunate to have the helpe of nim cantum habet the Westerne Bishops, he expressent to be this: m Because that efficacia sermo prinate grudges among the Bisbops of the East hindered the fruit vox peregrina, ad consolandum de-

: vipers de 0000 paiedos valet: præsertum si illa afferantur à viris qui cum primis gratia Dei instructi esse cognoscuntur, quales

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of their doctrine; and therefore the Westerne Bishops, the farther distant they were, so much the more Authority would they have with the people : and he addern, that Accustomed speach is not so prevalent, as that which proceedeth from Strangers, chiefly if they were such as were more specially indued with Gods grace, as you are enery where knowne to be (faith Saint Bafil, speaking of che Westerne Bishops) becanse you have preserved the Faith in

all fincerity among you.

So Saint Bafil, who would never have vied fo often, fo great, and sometimes indeed so crosse and thwarting reasons. to moue the Westerne Bishops to compassionate their case, and helping them for composing of such and so pernicious diffractions, by reasons taken onely from Brotherly loue, Mutuall duty, and Facility of effectuating that great good, because of the Remotenesse of their dwelling; and therefore to be esteemed persons more indifferent, because of their Constancie in preservation of fincere Faith, and consequently beetter witnesses for the ancient Truth; without any mention at all of the Prerogative of the Bishop of Rome as their Pope, or of their Church of Rome, as their Mother and Mistreffe (as you have pretended) if he had any beleefe of this Article. Because this one reason, taken from the Papall & Romane Iurisdiction and dominion, if it had bene a matter of Faith, had bene more perswasiue, and would have benemore prevalent than whatsoeuer bath hitherto bene mentioned by S. Bast, Besides (which will be worthy your remarking) after fowre feuerall Legations and Messages from the Greeke Church deliuered vntothe Bishops of the Latine Church for their help, the Greekes (28 Baronius is perswaded) neuer received any Answer.

Now therefore confult with your best judgments, whether the Church of Rome and her Chiefe Bishop (whom Saint Basil more than once condemneth of o Pride; which Pride was alfocondemned by a Councellin P Africke vnder Saint Cyprian, and I another, wherein Saint Augustine was present, for intruding craftily and iniuftly vpon the Iurisdiction of other Churches) would in humility refuse the offer of Sabiettion of the whole Greeke Church: or he not have exercised his Visitation ouer them, if any fuch authority had beene intended by Saint

o See after at f

Saint Bafil. For so should Rome have beene marked with a greater note of infamy, than was her Pride, euen her deferting of the flocke of Christ committed vnto her, and in a manner berraying the Cause of Catholikes vnto their many and most mischieuous Aduersaries, the Sects of Heretikes. But wee shall shew that Saint Basil was of a flat contrarie Faith.

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Our Opposition; shewing that Saint Basil did not beleene your Article of Necessity of Subjection to the Romane Pope, or Church.

Baronius would you should know that Saint Bafil having nonnihil diffidenwritten divers letters and fent many Messages vnto Pope Da- simukatis & odij mafus, and to other Westerne Bishops, yet receiving no An-inter Basilium fwer from them, in so vexatious and perilous times, when the intercessific certifi Greeke Church seemed as a ship almost split asunder, by the est. Baroniu, An. continuall billowes of most pestilent Heresies; He thereupon so 372.0000.24.

fell into distrust, and (if he might so say) hatred with the Church cidentalium of Rome. So he. We had rather you should heare Saint Basil [input] supercient expression his owne Cordolium, and hearts-griefe: What so & fastu asserts, below can we expect (saith he) from the supercisions Pride and norme, ness baughtinesse of the Westerne Bishops, who neither know the min, Dicere dittent themselves, nor yet will (Baronius negligently rendereth scere sufficients.) it, Tell) learne it? Againe, I meant to write unto the Chiefe of volebam, ad corn them (meanig Pope Damasus) to signific by letters, that Pride [To Konvonio sught not to be accompted a Dignity. And againe, the fame ho-nanum feribere. you know) said, I hate the Pride and arrogancie of that aking a pirous (burch. Yea, but wee heare him call the Bishop of Rome, in spagnian. Back the Fe : True; but with this limitation, their Chiefe: And miss Anno 372. ly Father Saint Basil, speaking of the Church of Rome, (as ve literis fignificayet if it had beene Chiefe of all others; could this inferre a num. 25.
Popedome and Dominion aboue others? Then must you con- na Ecclessa. Odi
fesse that Athanasus was more Pope than Damasus; For Ba- fastum illius Ecclessa. And Refil, that calleth Damasus Kopupaior, calleth Athanasius romii 16. mm. 33. Keruen, (fignifying, The Crowne of the Head) The chiefe " Epist. 52. and fall: Wee are (saith he) to flie unto thy integrity, as to the u, worn int [Kepupar] the Top or Crowne of All others.

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CHALLENGE.

C Aint Bafil Biftop of Cafarea, speaking of the Bishops of the West, faith distinctly, I meant to write unto Their Chiefe; meaning the Pope of Rome: and addeth, faying, I hate the Pride of That Church, meaning the Church of Rome. Marke. wee pray you, Their Chiefe, and That Church; are these notes of his Subjection to the Pope or Church of Rome? Nay are they not direct demonstrations of his no-Subiection or Subordination to either of both? can you conceiue any to bee a true and loyall Subject, who writing to others, concerning his owne King and Soueraigne, and his Soueraignty, should fay, I writ to their King, and I hate the pride of that Kingdome? Yet you heare what Saint Basil writ, concerning the Pope and his Church, and notwithstanding was he then a reall Member of the Catholike Church.

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Nor is this all, but he hath furthermore imputed (befides the vice of Pride) Ignorance vnto them. Notwithstanding all which, Saint Basil was even then a Saint Militant, and hath beene euer fince held in God's Church a Saint Trium. phant; who for his excellent learning, judgement, piety, and industrie, in protecting and propagating the Catholike Truth, obtained in the Church of Christ the attribute of THE GREAT; and in the Elegie of Ephrem, to be called * Chiefe Baill! To ve Aa- Priest of the Lord. Which may ferue as an inftrument, to launce the Papall Impoliume of your Romane Pope, who neuer heareth of any such Adjunct ascribed vnto himselse, but he presently swelleth with Pride, and taketh it as Appropriate to his person, as he is Successor to Saint Peter. Although therefore we denie not but that, notwithstanding this Oppofition made by Saint Bafil against the Romane Church, hee held Communion with the Church of Rome, both in Faith and Charity; because at that time Rome was in her integrity: Yet that Necessity of Subiettion, and the Beleefe thereof, which your Article requireth of All that shall be faued, is a doctrine (as you see) abandoned by Saint Basil. We therefore choose rather

x Ephram de Bafilio, O felix ron fummus Sacerdos Domini fuifti. Lippelous Lib de vitie Sanctorum.

rather to abhorre your new Article, as Imposterous and Impious, than to fuffer that bleffed Father to be razed out of the number of Saints. Vornovas servered elloroce as lo soinom

phonius de Calro, Codina

red of the Hereivall Emperator

V. Saint Hilary of Poictou did not beleeve the Romane Article, of Necessity of Vnion with the informe and ton a Pope of Rome, and age ? or al a bid

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76 7Hat and how great a Saint this Hilary Bifton of V Poicton was, your Romane Church doth the win her y Miffal. Roman Kalendar, as it were, in her Church-Booke, wherein is name then Take Registred his name as a Prime Saint; and that worthily. For, the Hillarins Pl. as your Lippelous truely saith, he for his learning and Sancti- amients Epico-ty was 2 Admirable both in the Greeke and Latine Churches, 2 Vita Sancti Hilining in the yeere 356, in the daies of the Emperour Constan- larij Picauorum tius, and of Pope Liberius. So he. Well then, wee are to en- Episcopi, qui claquire what was his judgement concerning this Pape Liberius, partu virgineo, and the necessity of Communion with him; This being a pare bus Constantif of that your Article, concerning The Catholike Romane Imperatoris, Li-Church, to believe that a In matters of Faith the indgement of tificis,—non Lathe Pope is infallible. Saint Hilary no sooner viderstood tinis solim, sed & that Pope Liberius (as your Cardinall hath confessed) had Gracis vir Sansubscribed to have communion with the Arian Heretikes, but randus Lippelous hee made bold to Excommunicate the Pope out of his Com- a De infallibili munion and fellowship, faying, b 1 Anathematize thee, Li iudicio Summi berius, and thy fellowes. This you will thinke was too liberal- lib. 4. de Rom. Por. ly spoken, and will judge it rather not spoken at all. Bur why 2 Cap 3. (Ipray you) was it not alwaies lawfull for any Catholike Bi- mema lib.4.7.47. hopto Excommunicate any Hereticall Bishop, that is, aban Anathema tibi à donthis fellowship and Communion or had not Hilari cijs. winft cause so to vie Diberius at this time? This is chiat Liberim who two yeeres after Banishment for his Catholike Faith, became an Heretike & Interpretatine, faith your Cardinall, & Bellar. See aboue that is, in the understanding of men, judging of him by his desenfit Liberius outward Act of Subscribing to the Condemnation of Saint cum Arianis. Pla-Arbanasius, and communicating with knowne Heretikes; rije & Alphonsius nor so oucly, but even expressely an Heretike: If to beed of de Castro lib. ..

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onercome, and to confent unto Arian Heresie, may be Teffi-

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e Fadus Hareti- opinion with Heretikes; If to bee "made an Heretike; If to be lib. z.de Ecclefia, Cap.103. f Redijt de exilio Hieronymus in Chronicis. Card. Eufanus Conc. lib.

monies of an expresse Heretike, as your owne Platina, Alvidus, & consen phonfus de Castro, Cardinall Turrecremata, and (out of the fit errori, ve scribit words of Saint Hierome) Cardinall Cusanus have confessed. Which was the very cause that moved Saint Hilary also to bid the same Pope Anant! else could hee not have complained of the Hereticall Emperour Constantius, for releasing of the same Liberius out of Banishment, (namely vpon such conditions as that Emperour injoyned the faid Pope) faying, 8 I know not (O Emperour) whether thou hast shewed more immiseris, quam re-piety sn Banishing of Liberius, or in releasing him from his Ba-legment. Historia nishment. What other sense could this have, than that Liberiwas now as full an Hererike in his Releasement, as he had

beene before a Catholike in his Banishment.

R Nescio maiore ne impietate re-

CHALLENGE

Canne you this matter aright, and then you must confesse Othat the Faith of Saint Hilary was to beleeue, that a Pope might become an Heretike in his Publike person, as (for example) Pope Liberine did, by his publike Subscribing unta Herefie; and that therefore no Christian is bound to have further Union of Faith with any Pope, than a Pope doth fland in the Vnion of the true and Catholike Faith. Which beeing the beleefe of all Protestants, and the Cause of dis- Union from the Pope of Rome at this day, is therefore censured by you, as a note of Herefie in it felfe, and (as you thinke) a sufficient cause of Separation from all hope of Saluation. As though Saint His lary, a Father of the same profession, were no more to be estermed a Saint. But a Saint you acknowledge him to be : know then, that he who abandoned the Popes Union, would never have fubmitted to his Dominion.

VI. Saint Hierome beleeved not the now Romane Article, concerning the Necessity of Subjection to the Romane Church, and Bishop thereof.

SECT. 6.

C Aint Hierom, whom the Church of Rome hath dignified Dand honoured with the place of a Saint in her Calendar, vnder the Title of h Confe for and Doctor of the Church, lived a- h Sandi Hieronybout the yeere of our Lord, 390, and was about all the Fathers Confessoris & that we can name of those times the most deuout childe of the Dodoris Ecclefiz. Missal. Romä. Church of Rome. Neuerthelesse dare we, in the examination Cal. Mens. Septiof this Fundamentall Article of the same, or rather the founda- bris die 30.
tion it selfe, referre our selves vnto the judgement of this sun de nomine Saint. And we proceed, in this disquisition according to our Hypotrasis. A former Method of your Objections, and our Answer, and ouis pero— Reply from the same Father.

Your Obiection.

C Aint Hierom writing vnto the Pope Damasus, acknow- Petram adificata Oledgeth himselfe his Sheepe, although hee was vnder the Ecclesiam scio. Patriarch of Antioch; nameth the fame Pope Successor of Pe- hane domum rer; professeth himselse to have Communion with the Chaire of agnum comede-rit, profanus est. si Peter; mentioneth, as a reason, the Rocke whereupon the quis in Arca Church of Christ is built, the House, without which none may Noe non fuerit, eate the Lambe, (that is, Offer Sacrifice) and the Arke of dilunio. Non noui Noah, without which who soener is must needs perish. So Saint Paulinum, &c. Hierom. V pon this Foundation some of your Master-Builders Quantamore. would erect an Infallibility of the Popes Iudgement, an Vni-k Observa, Hieronymus qui nerfality of his Iurisdiction, and a Necessity of Subordination Presbyter Antion to his Sea; as whereunto All other Churches are subject: But ochems, &c. all this by a meere fallacy, in taking the words of Saint Hie- Rom. Pont. Cap 16. rom fimply and absolutely, which he meant in a respective and Et Hardingus restrained sense, whether you consider Damasus Bishop of Comra lewellum. Rome, or the Church of Rome it selfe.

Cum successore piscatoris loquor. -Beatitudini tuz,i.e. Cathedra Petri Communione confocior, - fuper illam

1 Adulta etate Roma Baptizatus cft.Baron . Anno 373.num.40,

For first You Obiect, concerning Pope Damasus, that Saint Hierom calleth himselfe his Sheepe, being notwithstanding under the Iurisdiction of Paulinus Patriarch of Antioch: As though that he might not be held a Sheepe of the Bishop of Rome, in respect of his Baptisine, the signe and, as it were, eare-marke of Christianity, being (as I you know) Baptized at Rome in his full age : Or as though, when the Faith of Paulinus his Bishop was questionable, it were not lawfull to submit to the judgement of another Bishop, of knowne constancie in the Truth.

Secondly, That Hierom calleth Damasus The Successor of Peter. As though enery Successor in Peters Seat had an hereditary Right to be Successor in Peters Faith; which contradicteth the judgement of Saint Hierom, who condemned Pope m Fortunatianus Liberius (who was as lawfull a Succeffor in the Seate of Peter,

as was Damasus) m for Consenting unto Heresie.

Thirdly, That Saint Hierom addresseth himselfe to Pope Damasus alone. As though Damasus were the onely man to resolue him in all the Mysteries of Faith; whereas in other Doctrines Saint Hierom ingenuously confesseth, that he trauelled to remote Countries, as Greece, to Gregory Nazianzene, whom he calleth his Master, " Of whom (faith he) I learned to interpret the Scriptures. After that he journeyed to Alexandria in Agypt, o To see Didymus, that I might (faith he)con-Scriptures expli- Sult with him, touching the doubts that I had in all Scriptures. This needed not Saint Hierom to have done, if the Oracle of all Truth had refided at Rome, and had beene personated in Damasus the Bishop of that See.

Fourthly, Yet that Saint Hierom, in this question concerning the vie of the word [Hypostasis] sought satisfaction onely from Pope Damasus, and relyed onely vpon his judgement, for the sense of the word. As though Saint Hierom did not, for his Resolution, joyne vnto Damasus Bishop of Rome, P. Peter the Bishop of Alexandria, as depending vpon Both, and professing either to be absolued or else condemned with both Or as though Pope Damasus, in points of Dininity, had not more need to be instructed by Hierom, than this Saint by Pope Damasus. This were to give Pope Damasus himselfe the .

Episcopus Libe. rium Romanæ Vrbis Episcopum ad fubfcriptione Harefeos com pulit. Heeron. Catolog. Script. Ecclof.pag. 297.

n Hieron de Script, Eccles. in Greg. Nevian. Gregorius Nacare didiei. p.301. o Hieronym.In Alexandriam perrexi,vt viderem Didymum, vt ab co, in Scripturis omnibus quæ haberem dubia scscitarer. Tom. 2 Epist . ad Pammach. P Hieron. Tom. 2. Epift. 36. Me, cum Damafo & cum Petro (Alexan. drine) codemnét.

the lie, who defired to have conference with Saint Hierom, 9 Ned vllam puthat fo 9 I may aske questions (faith Damasus) and Thou mays answer, that is, (as " Baronius confesseth) that Hierom might confabulationem teach, and the Pope learne; yea, and as though (if you require Scripturis fermothe sense of this word, Hypostasis) Saint Hierom did not teach cinaremur inter Damasus; yes, he did: So doth your Espensaus confesse; Hie-terrogen, Tuse-ronymus consuluit Damasum? imo consuluit Damaso. That is, su Epist. Jamas He rather instructed Pope Damasus, than was instructed by r Vi plenius dishim. For he told Damasus that the word [Hypostasis] might ceret. Baronus Anno 378. mm. haue a double sense; the one was Catholike, to fignisie Per- 63.

fons, the other Hereticall, to fignishe Essentiall nature. The not Comment in 2.44 understanding of which word Hypostasis, was the reason that Tim. Tratt. de Basil imputed Ignorance to the Church of Rome, as hath beene vocibus non scripfaid. You will aske, what then was the Resolution which Saint Hierom Sought from Pope Damasus, concerning the vse of that word, seeing that S. Hierom could not be ignorant of the true sence? This you may know by the Answer of Pope Damasus, which was (as your Baronius collecteth) to let Hierom vinderfland that He might lawfully communicate with Paulinus the t-Respondise, Bilbop of Antioch. So that your last error is, as though you wcum Paulino cowould conclude that he that could determine what person nius Anno 373. was most like to vie the word [Hypostasis] in the Catholike num.50. fense, must therefore bee accompted the onely Competent ludge of the Catholike fense.

Concerning the Second Subject in this Objection, which is the Church of Rome, we complaine of your Authors for the like Sophistry. For you object, for the Prerogative of your Church, First these words of S. Hierom; I am united to the Beatstude, that is, to the Chaire of Peter: As though by [Chaire] he meant the See and Bishopricke of Rome, and not the true doctrine of Faith then preached in Rome; euen as Christ spake of the * Chaire of Moses; that is (faith Saint * Math.23.

Hierom) the Law of Moses.

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Secondly, But Hierom faith of this Chaire, that Christ hath legis intelligit. built his Church upon this Rocke. As though by [Rocke] is not locum. meant the same doctrine of Faith, which was confessed by Saint Peter (as * hath beene proued) and which was at that * See abone Cap.4. time truly and faithfully professed by Damasus, and the whole \$.3.4500. Church

to digniorem difputationis noftræ fore, quam fi de

u Per Cathedra Mosis, doctrinam Hieron in cum

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* See about Cap.

x Supra illam Petram. Nos fu-

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Church of Rome: or as though, because that Rome was then faithfull, shee therefore had a privilege never to turne Apoflate; which is a pernicious Paradoxe, voide of all ground of Faith (as * hath beene also largely declared) and which can haue no support by this sentence of Hierom, where by [Rocke] he meaneth not Rome (faith * Erasmus) because Rome may degenerate, but he understandeth the Faith which Peter profesarbitor, nam fieri fed. Bring vs now this Faith of Saint Peter, and then chalquod; degeneret, lenge our Faith to beleeue you. This is the Rocke upon which fed supra eam fi- Christ (Saith Hieram) built his China Christ (faith Hierom) built his Church. He faith not, Built dem, quam Petrus the Church of Rome, but the whole Vniuerfall Church. This we confesse, with Saint Hierom, to bee The House of God. without which who soener eateth the Paschall Lambe is profane,

This is the Arke of Noah, within which who soener is not peri-

sbeth, as well Romane, as Grecian, as well Bishop of Rome, as

Bishop of The Saly.

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Thus many waies have you depraued the Orthodoxe meaning of Saint Hierome, by expounding that, which was spoken particularly of Damasus, and of the Church of Rome, then found in the Faith, and applying it vnto Rome, and all the Bishops of Rome, from time to time; as though * Virgine lerusalem might not at length become an whore. Secondly, by peruerting his speach, concerning the Rocke, and Built ding, that is, Faith and Church generally taken; and appropriating it vnto the Faith and Church of Rome at all times, and in all Causes. Which in the next place we are to shew to be diametrally opposite to the indgement of Saint Hierom.

* F.M.1.21.

Saint Hierom his Opposition to the pretended Soueraignty and Infallibility of the Church and Pope of Rome.

What Saint Hierom hath taught vs to conceive of the Pope, Clergie, and Church of Rome, we shall shew from S. Hierom himselfe, not sophistically, but plainely and truly. For when we aske you of what statute every Pope ought to bee, for his dignity and Authority? You answer that hee can bee no leffe than a Monarch and sole Head of the Catholike Church. But Saint Hierom in the same Epiftle that was objected, speaking to

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to Pope Damasus, saith, r I desire of you, my Pastor, that you would preserve your sheepe : and addeth immediately, as fol- fidium ouis flagiloweth; Put away enuie, and let the ambition of the Ro- to : facesfar inuimane height depart from you. Your Cardinall, who viged minis, recedat the former words, leapt ouer these, it may be, because they ambitio. Hieron. were not so much for his purpose, as they are for ours; to proue, that if Saint Hierome had beleeved the pretended Monarchie of Popedome in your after Popes, hee would not thus have twitted and taunted Damasus (otherwise an excellent godly Pope) not so much for his owne pride, as for the pride of the Romane Top, or height; namely, the ambition of his Seat. In which reprehension of Papall pride, the Councell of Carthage under Cyprian, the Councell of Africke in the time of Saint Augustine, Saint Basil, yea and other holy Fathers haue bin most frequent, when as yet the Top thereof was * See phone 5.4. not fo high, as hath bin the after-ambition of Popedome, by the one halfe.

A Paftore prædia Romani cul-

Wee in the next place defire to know what you beleeue. concerning the judgement of the Pope of Rome, in matter of Faith, and we have heard you call it Infallible: yet did Saint Hierome note Liberius, once Pope of Rome, that " He'e was " See aboue, at a persmaded to subscribe unto Haresie. Your Cardinall answereth that Liberius indeede consented vnto Hæresie, but 2 Hee z Respondeo Liconsented thereunto (faith he) not Expresty, but Interpretative- benum non exly, because in Fact he subscribed to the condemnation of Atha- pretative consennasius, whom he knew to be persecuted for his Catholike Faith. fit ad subscriptio-As though this poore ragge were sufficient to couer that na- Bellarm.lib.4.de kednesse. No, for you looke still vpon the Pope, as vpon the S.Respondeo. Visible Head of the Visible Church. If therefore hee Visibly communicated with Haretikes (as hath beene confessed) and Q Visibly subscribed unto Harefie, Interpretatively, that is, so that none could Interpret his Fact otherwise, than as to thinke it a plaine approbation of Hæresie; then wee are perswaded that that holy Father, who was so zealous of Gods truth, as not to indure an ambiguous word, which might any way relish. of Heresie, and condemned that Pope Liberius of an Interpretatine Harefie, would not (if hee were alive at this day) latter fuch a Deluge of Innovations by your 20. new Articles :

pressè sed Inter-

ticles of the Romane Faith, neuer so much as fancied of in

2 Hieron : ad Paulinum in lib. Didymi de Spir. 9. ad finem. Cum in Babylone ver-Meritricis effem colonus, volui ali. quid garrire de Spiritu Sancto,& cæptum opulcu-Ponrificidedicare. rum conclamauit fenatus, & nullus scriba vel doctus, fed omnis quafi fibi indicto pralio uerlus me imperitiæ factio con. juravit-Damalus, qui me ad hoc opus prius impulerat, iam dorinit cum Chrifto-Cauticum quod camare non potui terra aliena, hic a vobis prouocarus in Iudaa immurmuro.

In the next place the same Father expresseth his dislike of the Clergie of Rome, crying out vpon them in the words following: 4 When I was in Babylon, and lined an inhabitant of Sancto Prefat. To. that purple Whore, something I defired to chirpe, concerning the hely Ghost, and to dedicate the Worke unto the Bishop of the farer, & purpurate same Citie: And behold, the affembly of Pharifees exclaimed upon mee, among whom there was not any learned Scribe, but the whole faction of ignorance conspired against mee, as if I had proclaimed some Doctrinall warre and strife against them. Dalum eiusdem vrbis masus, who first moued me to this worke, is asleepe in the Lord: Et Ecce Phariseo. So that the song that I could not sing in a strange Countrey, I now must murmure, and noyse among you here in Iudea. So S. Hierome. What one of you is there (if not acquainted with the Bookes of Saint Hierome) who will not judge these words Doctrinarum, ad- to haue beene the Exclamation and Inuccine of forme Protestant (in your opinion) Schismaticall, and a professed Aduersary to the Church of Rome? to call Rome in indignation and despight Babylon, and Land of Captinitie; to tearme it a Purple whore, and strange land, wherein it was not lawfull To fing the Lords Song concerning the Holy Ghost: yea to befoot the whole Clergie of that Citie with the note of Ignorance: and at last (after the death of Damasus) to quit Rome, as a Land of Bandage, that he might injoy his libertie in Inden,among the Christian Iewes? Could this be faid of a Citie priniledged with a perpetuall Residence of the Holy Ghost, and descriing the Title of Motherhood over the whole Catholique Church; of the Citie of the Popes Holine fe, and of the Oracle

Paffe we from the (legis of that Citie, and come wee to the Romane Church it felie: there we finde a Custome of preferring Deacons, before Priests. Which Saint Hierome condemneth, and advanceth the dignitie of a Presbyter : vpon which occasion he falleth into a Comparison of the Church of Rome with the whole CATHOLIKE CHVRCH, and with other Parts thereof : And comparing it with the whole Church, he faith, b The Authoritie of the whole world is greater than of

b Hieronym.Epi. ad Euagrium. Si quæritur authoritas, Orbis Maior eft quam vrbis. Tom. 2.

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one Citie: Meaning that the Authoritie of the Church Catholike is more than the Authoritie of the Church of Rome Which (as hath bin proued from the judgement of the Fathers in the Councell of Basil) is a perfect demonstration that the Church of Rom E cannot be called The Catholike Church. And least any, by that Example and Custome of the Church of ROME, should prescribe vnto other Churches, as though (ROME being, as you call her, the Mistreffe of all others) All others should subscribe to her, Saint Hierome immediately addeth; c Why doe you object unto mee (faith hee) the Custome of one Citie, and challenge that for a Law, which is done of so fers voius vrbis few (in respect) whence haughtinesse hath forung? A plaine consuerudinem ! proofe, that your now Doctrine of making one Particular de qua ortum est Church to be in Iurisdiction Vninersall, is an Argument of a supercisium in les Sacrilegious Pride, and no found Article of Faith.

The next Comparison is betweene the Church of Rome, Epistola de quae & other particular Churches, in respect of the Iurisdictions of d voicunque Bishops in their severall diocesses, according to Divine Law: such Episcopus, such Where source there shall be a Bishop (saith hee) whether it be Eugsbissiue Conat Rome, or at Eugubium, whether at Constantinople, or at Rhesium, whether at Alexandria or at Tancia heart of the Conthere are Alexandria or at Tancia heart of the Congium, whether at Alexandria, or at Tanais, bee is of the same andria, five Tanaworthinesse and Priesthood. What may bee collected from ischilden merit hence, you may know from him, who, being most conversant cerdoti). Hieroin the writings of Saint Hierome, is best able to dive into his nymin eadem Epimeaning, namely, that " Saint Hierome hereby seemeth to e- w Erasmus Schol. quall all Bishops among themselves, as being equally the Suc-cer Epistopi digcessours of the Apostles, who are therefore not to be measured by niceton non elithe amplitude of their Diocesse, but by the worthinesse of their divionis, sed merideservings. In which comparison Saint Hierome hath vsed fin- to, vitaofficio.

Sopricks, under the same Patriarchships, with the Patriarchall successerum. Seats, as Eugubium in Italy with Rome; Rhegium in Brutia with Constantinople in Thrace; and Tanas in Egypt, with A-

lexandria in the same Province. So that what soever Jurisdictionany Metropolitane, Primate, or Patriarke hath ouer other

Bishops, it is from Humane Constitution, and not from Diuine

c Quidmihi proges Ecclesia ven-

galar art, to expresse his meaning more Emphatically. For & aquare videtur omnes Episcopos whereas there are Three most farmous Patriarchships, viz. Rome, imerse, perinde Constantinople, and Alexandria, hee parallelleth the little Bi- aquo Apostolis

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uine Law. So farre then was Saint Hierome, from making Rome the Catholike Bithoprick, that he accounted it as diffind from Eugubium, as is Constantinople from Rhegium, and Alexandria from Tanais.

After our Comparison of the Church of Rome with others. in the Question of Iurisdiction, we proceede, with Saint Hierome, to compare her in matter of Necessary and Catholike Doctrine. But tell you vs First, what is that Prerogatine, which is included in your Article of The Catholike Romane Church, as properly belonging to the Church of Rome, as it is tearmed Catholike? Your answer is, that e Among the Causes, which by Dinine Law are referred unto the Pope, one is, to decree what Scriptures are Canonicall. Well then, let this bee our First Question, whether the Church of Rome, in the dayes of Saint Hierome, decreed the Epistle of Saint Paul to the Hebrewes, to be Canonicall? And Saint Hierome faith, that f Although formerly all other Churches in the East did account it Canonicall, yet it mas not received as Canonicall in the Latine, or Roronymin I faia c.6. mane Church. In the Second place it is inquirable, whether at Europiu Epife. 19. mane Church. In the Second place it is inquirable, whether at Europiu Epife. 19. when this difference Saint Hierome will yeelde to the indgestolam at Hebra-ment of the East and Greeke Church, rather than of the West ment of the East and Greeke Church, rather than of the West Beclefiis Orienta- and Latine Church, in a Cause of so great moment? And Saint omnibus retro Ec. Hierome resolueth, saying; & Although the Latine Church doth not admit of this Epistle, as Canonicall, wee notwithstanding (faith hee) doe receine it. Say now, was Saint Hierome herein a Catholike, or not ? you must needs grant he was a Catholike, feeing that fince his dayes your Church a hath decreed that &recipit interscrip- pistle to the Hebrewes to be held Canonicall: whence it will irrefistibly follow, that Saint Hierome, who held herein with the rest of the Catholike Church, against the Church of Rome, a Concil. Tridem. in discerning of a part of Canonicall Scripture, did thereby judge the Church of Rome not to bee The Catholike Church.

> Wee may see the same, concerning the Canon of Scriptures of the Old Testament, whereof your Church of Rome hath decreed in the last Councell of Trent, as followeth: h If any doe not receive as Canonicall, the booke of Hester, Daniell, Baruch, Ecclesiasticus, Wisdome, Indith, Tobias, and the Two Bookes of Maccabees,

e Caufæ,quæ inre Canonico & Diuino funt Ro. mano Pontifici refernata, --- vt quæ spectant ad Articulos fidei intelligendos,&libros Canonicos discernendos. Azorius lef. Moral. li.4. Tom. 2. cap. 35. f Sic Paulus Apostolus ad Hebræos, quam Latina confuctudo non fulcipit. Hieos non folum in libus, sed eriam ab clesiis,& Graci fermonis Scriptoribus receptam. Tom.3. g Qued filatina consuctudo non turas Canonicas, -Nos tamen fuscipimus. Hie-

h Conc. Trid. Self. 4. Si quis,&c.

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Maccabees, with all their parts, as they are in the Vulgar edition, let him be Anathema, and accursed. But say now, was i Sane Hierony. Saint Hierome of this Faith? did he beleeue all those Bookes, mus in Prologo and their parts now mentioned to be Canonicall? Nay, did he Galeato omnes illos dicit non not abandon them as Apocrypha, and not properly Dinine effe in Canone, Scriptures? Yes, faith your Cardinall, i Saint Hierome faid of nec loquitur tanthese, that they were not within the Canon of Scriptures: where Indaorum-Adhe freaketh not of the Canon of the lewes onely. So he, meaning mum in calententhat hee spake of the Canon of Christians. If therefore the tia suisse, excepto Church of Rome at that time were of the opinion of Saint Hie-libro Judith quem rome, then doth That ancient Church of Rome, in rejecting Bellarmin lib. 1. de those Bookes as Apocrypha, condemne This (now) Romane Verbo Dei Lap. 10. Quid Bellarminus Church, which hath Canonized them for true Scriptures. And excipit librum Tudith, errat, tarium if Saint Hierome, in judging these Apocrypha Bookes worthy dicis; Nicana Syto be excluded out of the Canon of Christians, did herein discomputate lifent from the Church of Rome, in his dayes, then did he againe computate lifent from the Church of Rome, in his dayes, then did he againe beleeve that the Church of Rome was not The Catholike and numero Canoni-

Vninerfall Christian Church.

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isa senseris,quia
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planèresciebat hunc librum in Prologo Gal. & ità Hieronymum interpretatur Lyndanus Pamplib. 3.ca. 3. Aista leslib. 3.de Christo Renelato,cap. 13. Salmeron les. Com. in Hebr. Dish. 3.

CHALLENGE

THereas your Objectors have dealt like a fort of V Tradef-men, who shew not their wares but in darke lights, whereby their Chapmen are often mistaken in their Trafficke, we contrarily haue fet before you the best kinde of Illustration, namely the Comparison of things joyntly, one with another. As for Example, 1. Comparing Pope with Pope, as Damasus a true Catholike with Liberius in appamace an Heretike; Weeinserre Saint Hierome his no-beliefe of Gods perpetuall Affiftance, by Divine Direction of the Pope. 2. Comparing Pope with Bishop, as Damasus with Pemu Bishop of Alexandria in Agypt, vpon whom Saint Hiereme toyntly relied, in his Opposition against Heretikes: Wee interre that Saint Hierome beleeved not a Necessary of a lingular Communion with the Pope. 2. Comparing the Pope with Saint Hierome himselfe, who although hee had beene a Scribe

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to the Pope, and therefore so neere to the supposed fountaine of Oracles, yet was glad to take long journies, and spend much time to Learne the Interpretation of Scriptures from Grego. rie of Nazianzum, and Didymus of Antioch; and not fo onely, but did also instruct Pope Damasus, in the knowledge of Scriptures : Wee inferre that Saint Hierome did not beleeue your now Romane Principle, which is to referre the last and sak Inter Majores fest Resolution, for understanding of the & Sense of Scriptures, to the judgement of the Pope. 4 Comparing the Citie of referentur, vina eft Rome and his Clergie, with Palestine and hirs, and Hierome not doubting to call Rome Babylon, purple Whore, strange Land; and her Clergie Factions Ignorants; and thewing his rin Morall 45.35 great contenement, which hee found elfe-where: We inferre that Rome is not alwayes to containe that Schoole of learning, that Theatre of Sanctitie, that Temple of perfit Worship, which you viually boast off, 5 Comparing Bishopricke with Bishopricke, Saint Hierome equalling the greatest, as Rome, with the least, as Engubium, [Inhonore Sacerdoty] Inhonour of Priest. bood (And what Saint Hierome meaneth by Sacerdotium, who knoweth not?) Wee inferre that Saint Hierome neuer beleeued the Præ-potency of the Bishop of Rome, ouer other Bishops (which you call Popedome) to be founded vpon Diuine Ordinance. 6 Comparing Church with Church, as the Westerne or Latine Church, whereof Rome is a chiefest member, with the East or Greeke Church, and all other Churches besides; and Saint Hierome forfaking the Custome and judgement of the West and Latine Church, and yeelding to the East and Greeke Churches, in a Doctrine which is the Foundation of all Fundamentall Articles, to wit, the true Canon of Scriptures, both in the New Testament, and in the Old : We inferre that Saint Hierome did not beleeue either a Necessitie of all Vision with the Romane Church in Doctrine, or yet an absolute Dominion of the Romane Church about all others. Whatforuer your reply be, you must either expunge your now Romane Article out of the Canon of Faith, or else raze the name of Saint Hierome out of your Calendar of Saints. in said saints lar Communion with the Pope. 2. Comparing the Pope with

this Hierene innielle, who although hee had beene a Seribe

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VII. Saint Ambrose beleeved not the now Romane Article of Necessitie of Vnion and Subjection to the Romane Church.

SECT.

CAint Ambrose Bishop of Milane is honored by your Memo-Itiall of him in your Romane ! Calendar, but much more in his owne Bookes, and in the mindes of all Orthodox Christi+ fius Confessor & ans, in all ages fince he lived, for Confessor, and Doctor of the Doctor Ecclefia. Church: of whom Saint Augustine could fay, m I have had Decembru die 7. experience of his grave constancie, labours, and perils, for the m Augustin. con-Catholike Cause, which the whole Romane world doth commend lagianum 1.1.ca.9. and report as well as I. This Saint the more excellent hee is, the Audi excellentem dei dispensatorem more forcible his Testimony ought to be, whether it be on &c.Et mecum your fide, or on ours. We are willing first to understand what non dubitat orbis you can object.

Miffale Romanum tra Iulianum Pe-

Your Obiettion out of Saint Ambrose answered.

Your Cardinall his Argument is this : " Ambrose calleth Mundus Dei sit, Pope Damasus the Rector of the whole Church: and his Brother eius Beclesiz dici-Satyrus would not admit of a Bishop, to heare him, before he vn_ tur, cuius hodie derstood that he consented with Catholike Bishops: That is (faith fus. Et Orat.in Sabe) with the Church of Rome. Ergo, the Church of Rome is the tyrum. Percunda-Head of the Church Catholike. Wherein your Cardinall labou- ficum Episcopus reth of the same Elench, whiles hee mistakes the words (respechively) spoken to one person Pope Damasis, and circumstan- clesia consentires. tially for one time; as if they were absolutely so ment for the Hze Ambrosius. persons of al Papes, at all times. Againe, if the bare Title of Re-lici funt, nifi ther of the Catholike Church, ascribed to Damafus, must needs na Ecclesia conargue your Pope to be Head of the Church, then must you in- ueniuntinisi quià large the Catalogue of your Popes, and inrolle among them as caputeft Catholimany other. Bishops as have received Titles equivalent, if not ca Ecclesias Belmore excellent than that. For (as you your-selves well know) Pont. 16. S. Ter-OAthanasius was intitled the Propp, and Foundation of the tius. Church: Saint Basil, the Mouth of the Church: P Saint Na- tech init. in Enco.

Cùm totus tamen Dominus Rector eft Dama-Catholicis, hoc eft cum Romana Eco Canifius Tef.Ca-

hi Nazianzenus appellat Columen Ecclesia, & Ecclesia dei fundamentum. Basilium Gregorius Nyssenus, p In vita Hieronymi Tom.4. Eusebius Nazianzenum appellat Columnam auream, & tous Ecclefia Fundamentum.

De Ambrofio fie Theodofius Ambrofium oida MOTOR INTERNATOR

zianzene, the golden Pillar and Foundation of the wholeChurch: and Saint Ambrofe himselfe was commended by the Emperour Theodofius as 9 THE ONELY BISHOP, WHOME HE KNEW WORTHY THE NAME OF A BISHOP. These few Parallells may serue to allay your appetite, vntill affice und septer. we * shall be occasioned to satisfie you in this fort to the full. 4.Ti. Ambrofius In which kinde of Ascriptions there is not any acknowledge. See after, sa. 12 ment of Authority, but a commendation of their care, and diligence, judgement, and directions in behalfe of the whole Catholike Church.

> Concerning the Second, Saint Ambrose addeth a reason of his speach (wifely dissembled by your Cardinall) to wit, The Bishopricke of that Bishop was in a Region divided into divers Schismes by Hereticall Spirits; whereas the Church of Rome professed constantly the Catholike Faith. No maruell therefore though Satyrus aske of a Bishop, whose Faith hee fuspected, whether hee beleeved as that Church did, whose Faith was knowne to be truely Catholike. As it sometimes cometh to passe in the Common-Wealth, in cases of violent ruptures into many Factions repugnant each to other, and all to the Loyall and faithfull Subjects of the King; among whom some one City, (as for Example YORK) shall bee knowne more generall than any others to professe loyaltie to their Soueraigne: if thereupon an honest man aske of a Souldier, liuing in one of the factious Countries, whether he were a true Subject, and consented with the Citizens of Torke; would you judge it a Politicke Inference to fay, that therefore Yorke is the Head over all other Cities in the Kigdome? And that you may know the due proportion of this Comparison, remember, we pray you, that even in the same age of Pope Damafus, and in the time of the same Schismes, many Greeke Bishops were as truly Catholike as was Pope Damasus, and yet were not subject vnto his Iurisdiction, as hath beene manifefily proued out of Saint Bafil, and is heereafter to bee more copiously; yea and Confessedly declared.

Our Opposition, from the Example of Saint Ambrole his Opposing against the Church of Rome.

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Sixe hundred and seventy yeares, after the death of Saint Ambrose, his Church of Milan was visited by Petrus Damianus Legat vnto Pope Leo the ninth, affuming Iurisdiction over them; when the Clergie of Milan withflood the Legat, alleaging that The Church of Ambrose had bene alwaier free factione Clericoin it felfe, and never was subject to the lawes of the Pope of rum, repence in Rome. The veines of those Clergie-men must have bene voyd popule murmur exoritur, non deof all tincture of bloud, in making a most shamelesse Answer, bere Ambrofiafithat it had bene a knowne Catholike Article then, that all nam Beclefiam Romanis legibus Churches Christian are necessarily Subordinate vnto the Au-subjection fibiacere, nullamentority of the Papall and Romane Iurisdiction. And why did disponenti vin they, in challenging their liberties call sheir Bistonesti Vin they, in challenging their libertie, call their Bishopricke of Romano Pontifici Milan Ambrose his Church? but onely that they knew that petere, Nimis in-Saint Ambrose did preserve the liberty thereof, never ac-dignum, inquium, knowledging Subjection voto the Bishop of Rome. Whereof vi que progenito-We have more than a prefumption in the writings of Ambrofe per exitit libera, himselfe, in the Question touching Washing of the feet of In- fionis opprobris fants baptized; which the Church of Rome judged to be fu-nune atteri, quod perfluous, but contrariwise Ambrese and the Church of Mi- subjects Apud Balan held to be necessary. The same Father, left the Authority roman. of that Church might prejudice their custome, pre-occupateth [Ambrose lib.3. in this manner: I wish in all things (faith Ambrose) to follow de Sacr. Cap. a. In omnibus cupio se. the Church of Rome, but yet be it knowne, that we being Men qui Romanam Behave sense also, in continuing this Custome, which is likewise & nos homines more rightly observed else-where.

HALLENGE

"His one shore sentence is as a Canon full charged, to batter downe your great Bulwarke, that we may fo call your Article of Papall Monarchy. For first, Ambrose speaking of his owne Church of Milan, in opposition vnto the Church of Rome, and faying, Sed tamen & Nos, &c. BYT YET VVEE,

grom daum fenfum habemus, id quod alibi redius seruatur nos custodimus. Bellar. de Rom. Pont. 4.2.c. 16. 9. Ibid.

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&c. Ergo, he held not his Church of Milan to be a member Subordinate to the Romane Church, as to the Head shereof. But wherein is he opposite? Tamen nos homines sensum habemus : But we men hane sense : As if he had faid; We in Milan hold this Ceremony necessary, They of Rome judge it superfluous and ridiculous, as though we were Asses, or Blocks: but neither fo, for we are men; nor so, for we have sense, and hold that which is more rightly observed. Ergo, Ambrose held no Necessity of inthralling his judgment to the Pope of Rome; which is a part of your Article of Faith, And in that he faith [Cupio] I wish to follow the Church of Rome in all things, yet this [TAMEN,] or Non obstante, doth againe confirme both our former Collections; because, by calling it The Church of Rome, he maketh it no Vniuerfall Church in effence; and in refusing to follow it, where he thinketh hee hath just cause for to do, proqueth that he believed not her judgement to be Vninerfalty and Necessarily Cathelike, nor her power and Inrifdition absolute.

erere. Amis in. The Prouerbe is, A Lyon is knowne by his claw. As well may we discorne Saint Ambrofe his Faith, by this Clause; who in emplainion andir this one Resolution teacheth all Christian Churches to follow the Church of Rome in nothing, wherein they are perfwaded (as Saint Ambrofe was in this Cafe) that the Church of Rome a: Illus [in omns answer, that his meaning was, To follow the Church of Rome bus supio ferm? in all things necessary, though not in a Rise; This Answer, as coffering, Bollow it is falle (for Saint Answer held this Bire). hath denyed to follow the Church of Christ. Now for you to also friuolous: because if it be inft to withstand the Church of Rome in a Rise and Ceremony (as it were, in a Mite)then how much more may it be lawfull not to follow or believe her, in her many new Articles of Faith, whereof among other this is a Principall, to wit; The Catholike Romane Church, without Subjection whereunto there is no Saluation? which can never be credible, as long as Saint Ambrofe is believed to have bene a Saint on sw realt, Marwhall reary short survey and

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VIII. Saint Augustine believed not the now Romane Article of Necessary Subjection to the Church of Rome, and Pope thereof.

SECT. 8.

Aint Augustine (as All will confesse) deserved to have his Smemory Registred not onely (as it is in your " Romane piscopuse Con-Calendar) in paper monuments, but in the minds and hearts fellor. Cal. Mill. of all Christians; so excellent a Saint was He. It is not long fince one of your * Priests published a booke, entituled Saint * Jahn Breerly. Augustines Religion; wherein he will needs be thought to have himselfe collected all the materials of that his Treatile, out of the writings of Saint Augustine: whereas (poore man!) he oweth his whole worke vnto your Iesuite Hieronymus Torrensis, who many yeares since set out a large volume divided into foure Bookes, containing all the particulars, which Maister Breerly bath disulged, in his owne name; without so much as giving notice of any fuch Author. But they differ in their Titles; Hieronymus Torrenfis styleth his booke y Augu y Confessio Aufines Confessions; Maister Breerly his, Augustines Religion; quanto dilutera Verifying herein that faying of Tully, concerning such kind of per Hieron Plagiaries, that as Theeues change the notes and markes of tais left Th holne stuffe, so They, that father other mens workes vpon pilingane Profithemselues, vie to change the names and Titles, as it were the forem Dilingane markes and property thereof. Is it not sufficient that you have sign. dealt thus with Protestant Authors, but that you must play fach parts among your felues? But I shall have more occasion to put Maifter Breerly in mind of himselfe else-where: For at this present we have but one Article of Saint Augustine in hand, touching the Necessity of Vnion and Subjection to the Church of Rome, as The Catholike Church; and are to attend whether either He, or your leswite, or Cardinall can enince to Imposterous a Doctrine out of the Volumes of Saint Ana tehanner i ed Zuchariam Architectoren, viene ad nomera cerra pro vertence . saidur grania vobis & nobit comonica eft ficelefta, ve en sun como fice non necligamen, tan per ancavagement

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Your Obiettions out of Saint Augustine.

In Romaná Ec. clefiá femper A-pofiolicz Cathedræ viguit principatus. August. H. pist. 163. Quia se dominus in sede Apollolica collo-cauit, talemque nostris tempori-bus præstine,&c. magnis periculis infirmorum mem-brorum Christi Pastoralem diligentiam qualumus adhibere digneris August. E. pift, ad Innocent. 93. Hic non peteret, vt Innocentius Paftoralem curam adhiberet Bcclesia, coercendo Pelagianos qui Palæftinam & A fricaminficiebant Palaftina & Africa Pafforem. effe crederet. Deinde cur non Hie-inde cur non Hie-sololymirano Pa-triarche, & alijs potius feribits Et Bpiff, 157. In-iunxit Zozymus Papa, vt Episcopi Africa apud Czfaream Concilium eslebrarent, & Augustinus Zozirendun effe exiftimaui . Et lib. 1. ad Bonifac.cap.1.

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Saint Augustine one-where attributeth to the Church of Rome 2 A Principalitie of the Apostolicall Sea: Else-where he defireth of the Pope of Rome his Pastorall diligence, for the repressing of the Heresie of the Pelagians in Palastine and Africke: In the third place he acknowledgeth A necessary obedience to the Popes Inrisdictions; and lastly he confesseth that The Pope of Rome is set in a more high Pastorall watchtower, than others. Now what of all these? Ergo (say you) the Church of Rome is the chiefe of all Churches, and the Pope thereof hath Iurisdiction ouer all other Churches, all other Bi-Thops being subject unto him, upon paine of Damnation. But if these words, Principality, or Highest Pastorall match-tomer, or Charge, or Apostolicall Church, or Power to represse Here. tikes, or an acknowledgment of Necessary Obedience must inforce a Inrifdiction of Popedome ouer all others, then ought we to admit of many Popedomes. For every Patriarch hath a Principality, and height of a Pastorall watch-tower, by reason of the greatnesse & dignity of his Patriarchship, about all Menifi Innocentium tropolitans, and Bishops whatsoeuer: and yet have they not ouer all Bishops power of Inristition, but onely Principality of Order. And looke into the Epiffle of John the first, Bilhop of Rome, written to an Arch-Bishop, and you shall find him grant that that Archbishop had as well I The charge of the Church committed unto him, for the helpe of all, in repressing of Herefies, as to himselfe. And that also therein there is a Neceffity Rationis, of Cause, and Reason, to performe such Admonitions, namely as a Patient obeyeth the Phylitian, for the preventing of imminent danger; and not a Necessity Impery, mo necessario pa- of Compulsion, by right of Authority; as a Souldier obeyeth his Captaine. And if that the Title of Apostolicall Church,

Communis, inquit, est omnibus nobis, qui fungirum Episcopatus officio, quamuis ipse in co praemineas cel-

fiore fastigio specula Passoralis. Sic Augustinus. Vide ab Augustinuo omnes Episcopos subjet celsiori fastigio Romani Pontificis Hattenus Bellarm. Lib. 1. de Rom. Pom. Nec differenti Torrensis quo supra. Lib. 1. capis.

2 Iohannes 1. ad Zachariam Archiepiscopum. Víque ad mortem certa pro veritare: humas rei gratia vobis & nobis commissa est Ecclesia, vt cuncis opem ferre non negligamus. Itaque ranta vrgente necellitate, summopere vestra Apostolicaque Authoritate, & reliquos Episcopos oportet reprimere infestos Sec. Apud Binium. Tom. 2. pag. 378.

could carry a Monarchicail Chiefedome, then was Saint Ansuffine farre wrong, when in the fame Epiftle, where he called the Church of Rome The Apostolicall Seat, he called other Churches and Seats also b Apostolicall. Lastly, remember but b College Apowhat hath bene prooued out of Saint Basil, and you shall stolicarum Beclenotneed to question why the helpe of the Pope of Rome was spift. 162. See furfometime desired in some Prouinces, rather than other; shew-ther of this bereafing that the Popes exercising of his Office, in such Cases, pro- * See above, 5.41 creded not from his Coactine Authority, but from the Arbiwary consent of other Bishops. In a word, we have received from you, out of Saint Augustine, nothing but specious colours of words, which we shall recompence with his Acts and Deeds.

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Our Opposition of S. Augustine his no-Subjection, either in Discipline, or in Doctrine, to the Church of Rome.

Nothing can better illuminate our vnderstandings in this case, than the light of Comparison. You therefore, whose Article of Faith is to believe, that although the Church of Rome be a Particular Church, and so a distinct member from theother Churches Militant; yet in respect of the Vniuersall gouernment, which it hath throughout the Christian world, his The Catholike and Vninerfall Church, as is the Head ouer all other parts of mans bodie; hearken to Saint Augustine, comparing the Church of Rome with another Particular Church. c There are two Bishops (faith he) of two most eminent c Duo sunt emi-Churches, Stephen of Rome, and Cyprian of Carthage, being clesiarum, Roma of dinerse opinions in the point of Baptisme. Therefore did not scilicet & Cartha-Saint Augustine hold the Church of Rome to be the Catholike diversa de Baptif-Head; for there cannot be properly Two Most Eminents of mo sentientes, the Catholike Church, whereof you say there is but One Stephanus & Cyphead. One may say, that there are Two Bishops of Two most de Vnico Baptismo, Eminent Bishopricks in England, George of Canterbury, and cap. 14. Tobias of York, because these are so distant, that one is not Subordinate or subject to the other: But to say, there are two Bishops of two most Eminent Bishopricks, George of Canterbury, and Lancelot of Winchester, were absurd; because, mating the Bishoprick of Winchester to be one of the Two most

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minents, it doth abate and pull downe the true Eminency of Canterbury, which is an Arch-Bishopricke, and Metropolitan Seate, and hath Jurisdiction ouer the other. But Saint Anou. fine (you know) was judicious, and would not reason ab. furdly. Now you, whose Faith requireth Vnion and Subiettion vato the Sca of Rome in all Caufes, as well Rituall, as Criminall or Doctrinalt, lend your attention vnto Saint Augustine,

in his Comparisons, concerning each one.

In the point of Rites and Ceremonies, the question was whether the Church should weekely obserue a Saturday-fast, or no: The one fide which is brought in, as for the Affirmative part, alleaging that Saint Iames at Ierusalem, Saint John at Ephelis, and others taught the fame, which Saint Perer did at Rome, viz. that The Saturday-fust is to be kept, but other Countries for fooke this Tradition. The parties for the Negatiue are supposed to answer, faying, Yearather some parts of the West Church, wherein Rome is seated, have not observed the Tradition of the Apostles, Saint Peter and others, who taught that a Fast ought not to be kept opon that day. Here you have the East and West-Churches compared together, and the credit of them both balanced. If we should now aske you whether Church, East or West, deserueth more credit in this Case, you would abhorre the question, as men bound by Oath to belieue rather the Westerne Church of Rome, than all other Churches in the world, in point of Tradition. But Saint And Augustin Enist. gustine, what? d This contention (saith he) is endlesse and indeterminable. And Saint Augustines words [Aliqua loca, in quibus Roma est] that is , Some places, among which Rome is, haue a sting, which wounds the Papacy. For can the Imperiall aliqua loca, inqui- Ladie of all Churches be thus fleightly brought in among the Manie? Surely if S. Augustine had made her the patterne of all other Christian Churches, his file should have arrayed her otherwise, than by involving heramong Loca Occidentis.

tur,&c. coteras terras ab hac do. arina deuialle: Occidentis potius bus Romaelt, &c. Indeterminabilis. est ista quastio.

> Secondly, in Criminall Causes, you believe that the Supreme Right of Appeale to the Sea of Rome is a lurisdiction whereinto the Bishop of Rome is inuested, by virtue of his Succession from Saint Peter; fo that all other Churches Chri-Rian ought to acknowledge this Right of Appeals vpon all iuft

infl occasions; and the Canfe being there determined, all parties are veterly precluded, having no power to Appeale from it, to any Superior Indicature. This is your pretended Prerogatine of the Church of Rome, confishing of two Termes , Appealing to Rome, and not Appealing from Rome. Will you admit of Saint Augustines determination in both thele? Saint Augustine (as * hath bene confessed) was one of * cap. 5.8. 60. that Councell of Africke, which abandoned the Claime of Right of Appeales from all Churches to Rome, which was then challenged by three Popes successively, to wit, Zozimus, Boniface, and Celestine; and yet concluded against them, that it should not be lawfull for any, within the Churches of Africke, to make their Appeale to Rome.

Accordingly, you that would thinke it an intolerable and facilegious derogation from the Papall Iurisdiction, if in a Criminall Cause, after the Pope with his whole Consistory of Cardinals had given judgement, any Bishop within the Romane Iurisdiction should be so audacious, as to Appeale from that Sentence to an higher Iudicature, where you that are my Indges shall be indged, whether you have given right judgement, or not; remember that Saint Augustine, concerning the Case of the Bishop Cacilian, which was referred to the Arbi- e August. Epist. trement of Pope Iulius and others, doubted not to give fuch i. e. Episcopis ai Resolution: e I suppose (faith he) the Bishops that were at sent allorum Col-Rome were not good Indges, there then remained a Generall legarum, prafer-Councell, where the Cause may be discussed; so that if it shall findicio causam appeare that those Indges indged wrong fully their sentence may suam reservare. bereuer sed, and disanulled.

Thirdly, from Criminall we proceed to a Doctrinall point. pos,qui Rome in dicarunt, non bo-You that have told vs that it is a peculiar Prerogative belong- nos judices fuiffe. ing to the Church of Rome, as fhe is The Catholike Church, restabat adhuc to direct all other Churches, which is the true Canon of Di-lium, vbi etiam uine Scriptures; and that she by her f Councell may pro- cum ipsis Iudicinounce every one Anathema and Accursed, that shall not agitari; vt si male give beliefe to his Decree, touching the right Canon of indicaste connicional effent corum fen-Scriptures : obserue, that Saint Augustine, perceiuing how tentiz solverenthe Latine or Romane Church did not in those daies con- f Concilium Trifantly hold the Epistle of Saint Paul to the Hebrewes to be dem. Seg. 4.

Er ecce, putemus illos Epifcoeffent, corum fen-

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Augustin, de Peccat, merit. & incerta fit, tamen me magis mouet Authoritas Ecclefiarum Orienta. lium, quæ hanc Augustinus. Ego praoccupo: nec est quòd quis obganveteris Testamenti Canonem eundem amplexum, qui à Conc. Tridentino prescribitur, quia dem ex Patribus nonem morum, & Canonem fidei. Yonium. 16.6. 135. quæ fuit inter Stephanum Papam & Cyprianum, quo Authore Donatiftæ errorem futi tuebantur,quæro prætermiffum ab Augustino, quod Donatistas ad sanam mentem renocaret, cur nunquam in tot libris de Monarchia Papæ vilum ver-

Canonicall, and of Divine Authority, resolueth thus; & Notwithstanding I (faith he) am rather mooned by the Authority Remiss.lib.1. c.27. of the East Churches. So Saint Augustine: which is so much, que Epistola, quan- that a conscionable man, we thinke, should need no more. For now we are in a Doctrinall point, euen what, and which is the Scripture and written Word of God; the Principle and Dollrine of all other Principles and Doctrines. Whereof when we enquire, we are directed by Saint Augustine to consult nicas habent. Sie with the Primitive Churches, as well East, as West, and wherein these do differ in their Customes, therein to yeeld rather to the judgement of the Greeke and Easterne Churches. niat, Augustinum (according as Saint * Hierom also determined) than to the Romane in the West. And lest this Decision of Saint Augustine might seeme to proceed from some voluntary inclination to the Greeke Church, rather than to the Latine, he addeth that Caietanus iampri- he is so moued by the Authority of the Easterne Churches. docuit distinguen. Now how all these particulars will agree with your Article, dum effe inter Ca. viz. The Catholike Romane Church, Mistris of all other Churches, without full Vnion and Subjection whereunto there is no * See aboue, Chap. Saluation, do you your-selues deliberate. Sure we are that this h Cafaubon. Exer. Resolution of Saint Augustine will easily interpret the meacit. adversus Ba- ning of his other sentence, so often objected by you, to wit; Meminit tot locis I should not have believed the Gospell, except the Authority of Augustinus, in sep the Church had moved mee; that by [Church] he meant not Baptismo & alijs the (then) present Church of Rome, as you pretend; which is contra Donatistas, (as you see) another vanity.

After this discussion of the Doctrinall Cause, we adde a Confideration of the Schismaticall state of that Church, according as our judicious h Cafaubon hath observed. You, who accompt it the onely note of Schifme, to be divided from igitur cum nihil fit the Romane Church, and the Pope thereof, as the onely Head of all Churches; Answer vs, Why Saint Augustine who in seaad rem faceret, vt uen Books, besides many other places, confuted the Schismaticall Donatists, yet never spake word of the Monarchy of the Pope, or of the Infallibility of his indgement, whereby to reduce them.

to the Unity of the Church and Truth?

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bum facit 5 cur tacetur Papa Infallibilitas, que hodie veri & falfi norma proditur ? Cur Vicariatus -iura flenmr : &c. a the Epille of Saint Pant to the Stepensorto

Lafly,

Laftly, as for the Title of The Catholike Church, you that appropriate it in your Article to the Church of Rome, aduise againe with Saint Augustine, who as he * hath already defi- * See aboue Cap. 1. ned that Catholike is [70 oder, The whole,] as a Comprehenfion of all Parts; and therefore that no Part can be called The Whole: so doth he further illustrate the same, in his Expositions vpon those words of the Psalmist, The Kings daughters were among thine honourable women, upon thy right hand did Stand the Queene in a Vesture of gold of Ophir: Behold i Sumus Christia. Rome, (faith he) behold Carthage, behold other Cities, as Kings per illum nati, daughters, of all which is made one certaine Queene (speaking Roma, ecce Carof the Catholike Church) whereunto every one ought to bee thago, ecce aliz & united in Faith and Hope. So he. You fee that in Saint An- alia ciuitates filia gustines time, when Rome was indeed Rome, and truely glori- bus fit vna quaous for Faith and Holinesse, yet Behold Rome, what? The dam Regina. Queene, which is the Catholike Church it selfe? No, but Be- 44. Loquitur de hold Rome, a daughter of the King. And againe, Behold Car- quam vocat thage, and other Cities, How? Namely fo, and no otherwise Sponfam. Et paulo than Rome, and others, all daughters of the King, that is, Par - post; Alloquitur ticular Churches professing Christ. But the Catholike Church namistam,as Queene, what must shee be? any one of these, bee it the pertineamus vaiti Church of Milan, Carthage, or Rome? No, but One Vni- fide acfpe,&c. uerfall Church confifting of thefe, and Allothers.

CHALLENGE.

CEe you now with what obliquity of indgement your Au-Othors have objected these colourable sayings of Saint Augustine out of his Epistles vnto Pope Zozimus, and Pope Boniface and others? Whereas, when we come to his deeds, he doth freely demonstrate his Faith contrary to your fense: when, Comparing Particular Bishopricke with Bishopricke, as Rome with Carthage, hee maketh them and their Bishops, both Most Eminent; Comparing Churches with Churches, as Rome with the Churches of Africke, he defendeth feeen against the forenamed Popes Zozimus and Bouiface both that it is not lawfull for Remote Churches to Appeale to Roma, and that it is also lawfull for Churches, that are subordinate to

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Againe, Saint Augustine comparing the Two Moities of the whole Catholike Church, commonly divided into the East, otherwise called the Greeke Church, and the West or Latine, wherein the Church of Rome hath the greatest preeminence, He, in the Case of Apostolicall Tradition, concerning Rites and Ceremonies, hath made their credit equall; but in the Dostrinall, as namely a Tradition Apostolicall, concerning the true and Canonicall Scriptures, he preferreth the Authority of the Greeke and East-Churches, and confesseth that it shouldereth out (in this maine Case) the Authority of the Romane.

Lastly, comparing any One part with All Churches, as by name Rome with Carthage and All others, hee proueth that Rome can bee no more The Universall, or Catholike Church, than Carthage, No, nor both together: but that the Catholike Church, as the Queene, is the Whole Church of Christ, by an Aggregation and Comprehension of All together in One. So direct and absolute a Doctor was Saint Augustine of the no-Necessity of vniuersall Vnion or Subjection vnto the same Church, in poynts of Controuersie, whether Rituall, or Doctrinall; and consequently of the no-Necessity of Beleese of either of both, all which your Article doth require and exact: and yet we (not withstanding your damning Article) must still believe that Saint Augustine is a blessed Saint.

IX. Saint Hilary Bishop of Arles in France believed not your Article of Necessary Subjection to the Pope and Church of Rome.

SECT. 9.

This Saint, albeit he have no place in the Romane Calendar of your Masse, wil notwithstanding challenge a place among our honourable Witnesses, because he is reckoned in your k Marsyrologe of Saints. He, in the yeere 445, seemed to vsurpe

k Martyrolog. Roman-Maj.5.

viurpe vpon the Iurisdiction of the Province of Vienna, notwithflanding the Inhibition of Pope Leo, who taketh it very haynously that Hilary heerein refused to be subject vato him. fiarum flatum, This Helarius (as you without any proofe would make vs be- & concordiam leeue) yeelded at length vnto the Pope, making no further uis prasumptioni-Apologie for the defence of his Cause. Which were it so, it busturbaturus mattereth not : for that will suffice for his Apologie, which is exception subconfessed by your Baronius, namely that m Although Hilarius dere potestati, ve did incurre the displeasure of Pope Leo, in the desence (as he was lo Petro non paperswaded) of the Right of his Episcopall Sea, Yet notwithstan- tiatur este subding was he worthy, (faith the Cardinall) for his fingular fancti- Epif. 80 ad Epifty to be registred in the Romane Martyrologe of Saints.

sacerdotum nole Beato A postoiedum. Leo Papa cop. Vsennenf. Prouincia, Apud

in Laudatus hic propter vitæ fanctitatem a Gennadio & Prospero. — Satis ad coronam Hilarij, quod licet pro tuendis (vt. libi videbatur) inste inribus Ecclesiæ Arelatensis, offensam meruit tanti Pontificis, tamé quò l'anctitate non vulgari clarucrit, in publicis etiam Romanz Ecclesiz monumentis titulo menuit Să-ditatis ascribi, anniversariaque memoria ciustem vbique locorum dies natalis coli. Baronius Anno 1443. num 17.18.19. Addit cum tandem conquicuisse, uce contrarijs editis Apologijs suam causam defendisse.

CHALLENGE.

Eo the then Pope complaineth against this Saint, for re-Lifufing to bee Subject to his judiciall determination, the which this Saint did (faith your Cardinall) in presumption, that his cause was inst. Yet Gennadius, Prosper, and others that set downehis life, doe not note in him any iniquity in this Cafe. What need many words? He that in a Question of Ecclesia-Sticall Rites, could not but doubt of the universall authority of the Pope, could not bee of the (now) Romane Faith. Therefore this Saint Hilary was confidently perswaded that in some case, it was lawfull to denie Subjection to the Pope. Wherefore it will belong to you, either to renounce this facrilegious Article, or to vn-hallow, and vn-saint this holy man.

The Generall CHALLENGE, concerning the forenamed Saints.

A LI this while that wee haue laboured to confute your I I former Romane Article, from the judgements of ancient Fathers and holy Saints, we have infifted onely in them, whose

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names are celebrated in your Romane Church and recorded in the publike Calendar thereof, or in your Martyrologe of Saints, to Wit, Saint Polycarpus, Saint Cyprian, Saint Athanafins, Saint Bafil, Saint Hilary of Poicton, Saint Hierom, Saint Ambrose, Saint Augustine, and Saint Hilary of Arles, all of them(in the opinion of all Christians) deseruing of the Church of Christ the most Honourable Title of SAINTS; besides the other Attributes, which for further Amplification of their worthinesse are ascribed vnto them, as adorning Saint Polycarp with the Title of the Doctor of Asia; Cyprian, the most famous Doctor; Saint Hilary of Arles with the Title of Sanctity. And as for the rest, you shall need no more than that which your Cardinall Baronius testifieth, in his Dedicatory Epistle vnto Pope Clement the Eight: 9 I present before you (faith vertices sandissi. he) Athanasius the Great, and Basilthe Great, two Chiefes, or eminent Topps of the East-Church; and Hilary; Hierom, Am-Athanafium, Basi. brofe, and Augustine the Foure Principalls of the Westerne lium tidem mag- Church, Pillars of the Faith, and Miracles of the World; with ijs adducens qua- this company of so excellent Fathers your throne is crowned. So he.

q Afferens Oric-Tales Ecclesia mos Episcopos num, -cumque tuor Occidentalis Ecclesiæ culmina , fidei columnas luminaria magna, Orbis Miracula, Hilarium (Pictanenfem fc.) Hieronymum, Ambroficorona cingens thronum tuum. Baronius Epift. ad wum ante Tom.4. Aunal.

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What larger Assumption could your Cardinall have made, in Ostentation of the Papall Monarchy, from the Authority of these Fathers, then to boast vnto the Pope of the establishing of his Throne, by the Testimonies of the same Saints? Wherefore, seeing we likewise doe joyntly Appeale vnto these holy um, & Augustinu: Fathers, as vnto most impartiall witnesses of Truth, you are by your amplifications of their Learning, Wisedome, Con-Hancie in the Faith, and Sanctity, as by fo many Obligations, Clementem Octa- bound to stand to their judgements; by which the finewes of your Romane Article are broken afunder : First, of Necessity of Vnion with; Secondly, of Subjection vnto the Church and Bishop of Rome, as The Catholike Church and Bishop; Thirdly, the Beleefe of the Necessity of both these; And cach of those Three ypon losse of Saluation to All them that are not of this Beleefe.

Recall to minde the former Passages, concerning the behaujour of these Saints, in whom you have seene professed Opposition, in matter of Doctrine, against the Pope and

Church

Church of Rome, by setting Councell against Councell; by taxing the Romane Church of Pride and Ignorance; by contempt of the Popes Excommunication; by condemning his Condemnation; by Anathematizing his person; by preferring the judgement of the East-Church before hers, in the great Question of the Canon of Scriptures, as well of the Old, as of the New Testament. Can you defire a more cleare Demonstration of a Beleese of no-Necessity of Union with the Pope or Sea of Rome, than this is?

But because you hold it not sufficient to Saluation, that a man professe Union in Faith with the Church of Rome, except also he acknowledge an absolute Subiestion in Discipline vnto her surifdistion: it may not be held superfluous to repeate vnto you the lively Characters of their no-Subiestion, by denying of Conformicie with Rome, in so little as in a Rite, whether of a Fast, or of Washing of Feete; by inhibiting foraine Provinces to Appeale To Rome; and permitting of Appeales sometimes From Rome to a Councell; by equalling other Bishops with the Bishop of Rome; and making Rome so A Church, that it cannot be The Catholike Church any more than Carthage, or any other Particular Church is; and by maintaining of Iurisdicti-

on against the Bishop of Rome.

Lastly, for as much as neither Vnion in Faith with the Church of Rome, nor Subjection in Discipline vnto her doth (by your Romane Article) satisfie, except a Christian haue also beleefe of the Necessity of both the former, in every one that shall seeke to be saued, ponder with your selues whether these Fathers, if they were (as both you, and wee proclaime them) Saints, could beleeve in their hearts and mindes that Necessity either of Vnion with, or Subjection vnto that Church, which they gaine-fayd and renounced in their writings and deeds. But you will fay, Is it possible that the Church of Rome should honour, for Saints, those who vpon due examination are Aduersaries to this her supreme Hierarchie? Yes, why not, as well as it was possible (you know) for the Sects among the lewes to murther the Prophets, and yet after their death to build them goodly Sepulchers and Monuments, as Christ faith. But you will pardon vs, if wee, imbracing their more

renowned Monuments, which are their Writings, profesie to imitate them in their doctrine, the chiefest honour belonging to these Saints, by whom wee are taught to condemne your (now) Romane Article, viz. The Catholike Romane Church, and beleefe of Necessity of Vnion and Subjestion thereunto, without which (fay you) there is no Saluation, as both Imposterous and Impious; because derogating from the judgements of fo admirably holy Saints. If we were to speake of other Saints, not specified in the Romane Martyrologe, or Ca. ralogue of Saints, we might be infinite : but we are contented with these, adding in their due places Those who are proued to haue beene Excommunicated by the Popes, and notwithfranding acknowledged hely Bishops after their death; as namely Theophilus Patriarch of Alexandria, Atticus Patriarch of Constantinople, Cyril, and Acatins Patriarchs of Alexan. dria," all little regarding the Popes Excommunication; together with " Innating Patriarch of Constantinople.

met be 9 he Clarberdy Chareh and untra this. Carrhagesonlarly other Particular Charch 19; and to minimate on harddiffi-

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* Of all thefe Pariarchs, See after \$.7.
* Ignatius, See after Cap.14.6.7.

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on against the Bullion of Rome.

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which shey gapes fayd and renounced in their writings and deeds. Boryon will fay, it is possible that the Church of Rome should be only its family and a consideration of the constant of the standard and the standard and the standard and the standard and the standard the standard the standard and yet after their death to death them goodly. Standard and Monuments, as Christ with the would will parent vs. if were, imbracing their more standard the standard will parent vs. if were, imbracing their more standard.



CHAP. XIII.

our Eight and last Argument, to confute this Romane Article of beleeuing The Catholike Romane Church, and Bilhop thereof,
&c. is, by discovering the Falshood,
Vanity, and Nullity of your
Defence, in your Obiections
from Antiquity.



Ot, but that we willingly confesse that your Doctors and defenders of this Article are, and have beene great Schollers, Professors of all Arts, diligent in the studie of Divine knowledge, and conversant in the Volumes of Ancient Fathers. Notwithstanding have

you not heard of a Creature that was the mifest of all Beasts; * Gin.3.2. but (alas) willie withall, even to the circumventing of all Mankinde? Doe you not reade of a * Wise Stemard, but yet * Luke 16.8. minst? And is it not written that there are some * More wise, * 3bidem. (but respectively) in their generation, who neverthelesse are Children of darkenesse? The Authors of the most absurd Pandones ought to have beene men of singular wit, were it hee that desended that the Snow is blacke. But whether your Dodors have any affinity with these, wee shall in the end permit to your indgements. Sure we are, that when Trush shall been manifest, true Wisedome shall be instifted of her children.

r Romanum Pontificem succedere

Petro in Monar.

chia Eccletiastica probatur,&c.

Rom. Pont. Cap. 12.

batur ex Conci-

lijs. Fdem Cap. 13. Tim pergit.

f Concilium Ni.

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Ad. 16. Primatum antiquæ Romæ

ced, Concilium,

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t Concilium s. quod eft Conftan-

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tificis. - Et Ec-

clesiam Romană

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See also after as Lit. (z.) & (h).
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Your first kinds of Objections, which are taken from Titles attributed to the Pope, or to his Sea, by Councels : and the falshood and vanity of the Consequence thereof discourred by Parallels.

SECT. I.

Ay you downe first your Generall Conclusion what you Hic primatus promeane to proue: That (fay you) the Pope of Rome doth Succeed Saint Peter in the Monarchy (or Supreme Dominion) of the Church. Now then, seeing you know the marke, ante Canonems. looke that you keepe true aime, still directing all your Premi-(Deeft in vulgatis, fes to this Conclusion. One Generall Councel faith (fay you) quod alij repetunt in Gracis) Ecclethat The Church of Rome bath almaies bad the Primacy: Another, that ' They met by the commandement of the Pope of Rome, and that the Church of Rome is the Head, and they the members: A third, that " They deposed a Bishop by the command of the Pope: A fourth calleth the Pope * The Vniverfall Bishop of the Church, to whom is committed the Vineyard of the Lord : A fifth professeth to y Obey the Bishop of tinop. Theod lib. 5. Hift. Cap. 9. Rome: A fixt, yeeldeth 2 Primacy to the Romane Church, and callethit the Head of all other Churches. So you. Your Enthymeme from hence is this; These Titles have beene giuen by Councells vnto the Pope and Sea of Rome. Ergo the Pope and Church of Rome have Monarchicall power, that is, tole Dominion over all Others. Your Antecedents are to bee denyed, as wee shall finde iust occasion thereunto: but your Consequences and Arguments wee doe absolutely refinum dicit se denounce, and that most truly and necessarily, as will bee cuident from point to point; and that by Parallelling and comparing other Churches and Bishops, adorned with the equiuaftini, - nec iudilent Termes and Titles, whereby you feeme to erect your Papall Monarchy.

Euagrius L. C. 4. x Concilium Chalcedon, vocat Leonem Vniuerfalis Beclefia Pontificem, - cui Vinea domini commilla est custodia. y Synodus quinta Constantinop. sub Menna: sedem Apostolicam sequimur & obedimus, condemnatos ab ipsi condemnatos. z Septima Synodus Nicana 2, Ad. 2. Petri sedes — primatum obtinet — omniumo: Beclesiatum Dei caput existit. Hac omnia cuantum à Bellarmino quo supra. Did

Did then the Councell mention that they received Mandates from the Popes (which is indeede an egregious a Falfe- a vid. lis. (e) We hood) or did one in the Connell fay that they did Obey the falle, by your near-Apostolike Sea of Rome? And did not also Pope Liberius (as ming the word [Te. byou know) writing to Bishop Athanasius, say I desire to heare Yesterdaies letfrom you, that I may speedily execute your Mandates and Com-dates by letters. mands? Ought you not therefore to have distinguished of See atoms cap. 8. tearmes of Courtesie, familiar in the Latine speech? as Cicero other testimonie as teacheth, in his familiar Epistle to his Brother Quintus, the letter (v) the I (faith chee) shall diligently performe your Mandates. Is there national a legibus any phrase more frequent in our English Complement, than to Ecclesialisis; and thew our respects to our friends by calling our yeelding to they were mound their good and wholesome admonitions, directions, and ad- by the Epifles of wifes our Obeying; and their requests vnto vs their Commands? were not Mandas. Will you needs draw an Argument of your Popes Monarchie, 75 th Horses for Subscription out of a bare phrase of courtesie, ordinarily vsed among E-pistola ad Athaquals? and not thus onely, but (in the rigid and exact fenfe naffum. Ve tua thereof) contrary to the discretion of one of the best Popes? tanter obeam. &ce. For whereas the Bishop of Alexandria, writing to Pope Grego- Anna 357. Mare rie, did signifie that he had received his Commands, d I com- 73.

mand? (saith Gregorie) I commanded not: Let not mee heare ad Quimum fraof the word Command, as proceeding from me. The fame Pope wem. Tua manacknowledged his Subiection and Obedience to the Emperour data persequar Mauritius; and your Cardinall answereth, e These (faith & Verbum Iuffiohee) were words of humilitie, according to the common tenour nis cupio ab auditu meo remoueris of peech, wherein we ve to say, wee obey, when we performe an- ego non iuff. Greother mans desire. So hee. Where wee are compelled to chal- 10. 1. 16. 7. Indies. lenge the conscience of your Cardinall, who hearing of Obe- logium Alexandience to the Pope, extendeth it to the highest note of Mo-drin. Quod artinet narchie; and reading of the Popes Obedience to the Empe- ad obedienciam rour, abaseth it to the lowest straine of humilitie: especially & subjectionemseeing that those Councels could not be faid, in exact sence, to Neque id abhorhaue Obeyed the Pope, as Subjects; all which (as hath bin ret a communive loquendi, ve proued) concluded forme things prejudiciall to this pretended obedire nos dica-

Monarchie.

Monarchie.

Againe, Pope Gregorie acknowledged his Obedience in the cupit. Bellermin.

lib.1.de Rom. Pome. proper sense of Subiettion, and performed it also as much as cap. st. any Subject possibly could ever do. As for example; The

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Emperour commandeth that holy Pope Gregorie to divulge his Edict and Proclamation, touching a matter, which, in the judgment of the same Gregorie himselfe, was contrary to the Lam of God: the Pope admonishesh the Emperour how repugnant his Law was to the Law of God, but performeth the Emperours Command, in publishing and divulging his Edict, and hereupon writeth to the Emperour, as followeth: 'I your unworthy servant, subject to your Command, have published your Law, and caused it to be transferred throughout divers parts. Wherein I have done that which I ought, both in performing O. bedience to the Emperour (namely by publishing the Decree) and also to God, by renealing vnto you his will. So hee. Hardly paginam ferenif. Shall any finde a more expresse example of direct Subjection and Obedience from any Subiect, than this is, of that holy Pope, vnto the Emperour Mauritius. Nor are all of your fide fo blinde, as not able to difcerne this Midday-light, For & Gregorie, called the First and the Great (faith your Espencaus) doth & pro deo quod singenuously acknowledge that Emperours have from God a Do-

> Your Second Title is, calling the Sea of Rome HEAD, yea, The Head of all Churches. Must they therefore meane a Monarchicall Head (according to your Conclusion)ouer all other Churches, by way of Dominion? If so (to omit your Additament of h Falsehood) then was Chrysostome to blame, to call Antioch i The Head of the whole World : then was Instinian voiuft, to require all to & Follow Constantinople the regall Citie as the Head of all Cities. And fo, by preffing Titles, you

see your Monarchie turned into a Triarchie.

A Third Title is the calling of the Pope 1 The Bishop of the Universall Church. which though they were not the words of the Councell, but of Two Deacons writing to the Councell, and of Paschasius the Popes Legate in the same Councell; which the Councell, being content with the Popes Subscription to their Act, would not question for the forme : Yet may

f Ego indignus famulus vester, veftrz iuffioni Subiectus, candem legem per diuerfas terrarum partes transmitti feci. Et quia lex ipla Omnipotenti deo minime concordat,ecce per nunciaui. Vtrobi. que ergo abfolui quod debui, qui & Imperatori obedientiam præbui, Gregor.L. Indict. minion oner Priests. (vi quidam libri habent) 65. Apud Bin. Tom. 2. g Gregorius primus, idem & Magnus, l.a. Epift.

digreff.10.Paris. 1568. h For the Councell speakes not particularly of the Church of Rome, but of the whole West-Church, whereas your Article is precisely
of the Church of

64. ingenuè ag-noscebat Impera-

tori à deo con-

ceffirm 'acerdo-

tibus dominari.

Espenseus in Tit.

Rome.

i Chrysostom. Hom. 3. ad Populum Antiochenum. Nobis consideratio est de infinitis animabus, de totius orbis Capite. k Iustin. Institui, lib 4. sis. 11. S. Quam formam. Cum necesse est omnes Provincias caput ombis Capite. k Iustin. Institui, lib 4. sis. 11. S. Quam formam. Cum necesse est omnes provincias caput on See about aium nostrarum ciuleatum. i. e. hanc reginam vrbem sequi. Loquitur de Constantinopoli. 1 See aboue at (2.) These were not the words of the Councell, but of Theodorus a Deacon, and of Ischarion another Deacon, and of Palchalius the Legate of the Pope. Hat fingula in Aftione 3. Concily Chalcedon.

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you not make of this an Argument of Monarchicall power of the Church and Bishop of Rome, except you will set more Heads, and Monarchs, than One, vpon the shoulders of the Church: because the Bithops of Syria instilled John, the Bishop m Domino noof Constantinople, m The Universall Patriarke; and the Bi-ftro beatifismo, shop of Rome also intitled Tharasius " The Vninersall Patri- chiepiscopo, whe. The whole errour lurketh under an Equiuocation in the Batriarcha Ioword Bishop of the Universall Church, which what it may fig nanni, & Sanda nifie, your owne Authors tell you. o The Bishop of the Vniner- secunda Syria. fall Church (say you) doth signific one possessed with a Care and &c. Epistad Io-fudie for the good of the Vniuersall Church. So they: which is & Synod. Concommon to every Religious Bishop in the Church of Christ, staminos. 5. apud but in a more eminent degree, and larger extent it belongeth n Cod. Ausbens. to every Patriorke; and this sense we doe approve of. Or else Constitut. 3. That rasing Generales. it may signifie One having All the Bishops of All other Patriarcham, Churches vnder his Subiection; which sense is here seriously O'insuppines, and zealously objected by your Cardinall, to proue the Mo- o Episcopus V-narchie of the Pope of Rome; and which hath bin by S. Gre- nivertalis Ecclesize habet ralemin gorie Pope of Rome as earnestly abhorred and detested, and as omnes Christimuch as his godly heart could execrated (for so he " speaketh anos curam, ve of it) as a New, naughtie, proud, prophane, blasphemous, and prasulibus sua re-Antichristian Title, which (faith hee) none of my Predecessors maneat admini-

ener vsed.

The next Title attributed vnto the Bishop of Rome, by a Euchirid Tratide Pontif Solus. 7.6.

Generall Councell, is that The Vineyard of the Lord (which is Lindanus Panop. his Church) is said to be committed unto him : which serueth 4. See above, ca. 6. for another post, to support the ruinous Monarchy of the Bi- 5.6. shop of Rome, But all in vaine; For Pope Eleutherius him- P See aboue, ca. 8. felfe, writing to the Bishops in France, P The Universall Iohn the First also Church of Christ (saith hee) is committed unto you, that you ment moved an may labour for the good of all men. It were more than Mon-Archbishoptorefrous, that this your Monarch should create so many Mo- preffe Heretikes, See about p. 196.2. narches over the Church Catholike, as were all the Bishops of France. No, these kinde of Attributes have not other fignification, than the Care that every Bishop should have in wishing, and to his power endeauouring the Vniuerfall good of the whole Church. In which fense Saint Nazianzene, speaking , see about, cap. in the praise of Athanasius; * To him is committed the Prasi- 12.5.3.

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dencie of the people of Alexandria, which is as much as to say (saith hee) the government of the whole world. So hee. How should not this equal, if not exceede, whatsoever can be ascribed to the Pope of Rome? and yet this is no vniversall power of surisdiction, but onely of Providence and Care, namely Sic

quibusdam praesse, vt prodesse possit universis.

The last Title is that, which is set downe in the First, and last place; That the Primacie aboue all Bishops is yeelded vnto the Bishop of the Church of Rome. True; and this Truth was neuer denied by any Protestant. But what Primacie? of Monarchie and Dominion? Noe, but of Order, and Honour. For have you never heard of Two Cities in one Kingdome, Two Sheriffes in one Citie, Two Bayliffes in one Burrough, one of them being Head, and Chiefe, and having Superioritie, and Prioritie; that is, Primacie aboue another, and yet without any right of Authoritie and Dominion one over one another?

Our next Answer shall be by Retorsion. Foure Generall

Councels have bin produced by your fide to prove the Church of Rome and Bilhop thereof to have Monarchicall power over all other Churches and Bishops, in an ambiguitie of phrases. See aboue, ca 8. Albeit not onely these Foure, but also * Foure more have notably impugned your pretended Monarchie, as well in the Ecclesiasticall, as in the Temporall power and Prerogative thereof. For you may remember that the First Generall Councell limited the Dioces as well of Rome, as of Alexandria: The Second erected a new Patriark (bip, with the no good liking of the Church of Rome: The Third excluded the Pope from all Iurisdiction in Cyprus: The Fourth established the former Patriary Sip, erected by the Second Councell, with prinileges equall to Rome; and held the Romane Primacie not to be founded by any Dinine Lam: The Fifth condemned Pope Vigilim as Schifmaticall : The Sixt, and Seauenth condemned Pope Honorius, as Hareticall: The Eight prescribed a Law to Rome, injoyning her to Obserne it. And againe, these Eight Generall Councels were disposed, at their Assemblies, to preferre the Emperours (of their Times) in place and throne of dignitic, about the Popes of Rome. CHAL-

CHALLENGE.

Sthen the Popedome of Rome a Monarchie? why? answer lys. First is a Monarch limited of his Subjects? Secondly. doth a Monarch suffer others to create Honours within his kingdome? Thirdly, Will a Monarch indure Corriuals, or Equals? Fourthly, Can a Monarch, the supreme Iudge, be subject to the judgement and condemnation of his people? Fiftly, Must not a Monarch challenge the possession of his chiefe Throne, in his Parliament, and be so acknowledged by the whole state? If therefore you shall further observe what hath bin opposed against your Titles, you may easily underfland that not any one, which hath bin objected, doth inferre your Conclusion, to proue the Pope of Rome a Monarch : except you shall acknowledge Athanasins Bishop of Alexandria, Chryfostome Bishop of Antioch, John Bishop of Constantinople, and All the Bishops of France, sogether with all other Bishops, to whom the same Titles were ascribed, to have bin (which breaketh the necke of Monarchie) Monarkes as well as the Bishop of Rome.

And if in the Second place you consider the Testimonies, which we have alleaged out of twice Foure Generall Conncels, directly concluding, not by any speciousnesse of Words, but by their Acts and Deedes, that Popes anciently were no Monarks at all; Then will you conclude, that we have instreation to challenge your Authors of great vnconscionablenesse in their defence; and by the vanity of their proofes, to perswade your selves of the Truth of our Cause.

Tour Second kinds of Obiections are taken from Titles attributed by Ancient Fathers, to the Bishop or Church of Rome: The Vanitie of the Consequence hereof discoursed, First by Equivalences.

SECT. 2.

Your Cardinall, 4 to proue his former Conclusion, concer- 9 Ballouis & ning the Succession of the Pope in the Ecclesiastical Mo- narchie,

r Bellar. Ibid.ca. 31. VI & in literis marginal. Seq. v fque ad (1) Papa, vt Linus per Ignatium, quod quamuis communiter alijs, -tamen ex co colligitur Prima-

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s 1. Romane,per Antono. mafiam. Conc. Chalced A& 16.

1. In Cypriani passione, Procon-fali quarenti, An tu is es, quem Christian fuum Papam vocant & Respondet Cyprianus, Ego. Pontius tur Papa V niuer-

falis Ecclesia. 2. Dilede Papa Athanafi. Arfinim in Apologia Ashanasii.

3 See aboue, u 3. Quia a ge. neralibus Concilijs vocatur Papa; iple verò neminem vocat Papam vel Patrem, fed omnes filios, aut

frates. 4 Cornelius Epifcopus Romanus Cyprianum Car thaginensem Papam vocat,& Papatem. Quuphrim initio Tract. ob-

fourarum vocum.

marchie

narchie, flieth againe after Titles, as namely such as have beene attributed vnto Popes long fince, by Ancient Fathers. Wee are to discouer the falsehood of this Consequence, knowing that the Foundation is too weake to carry fo great a weight as is a Monarchie, and sole Dominion of one Atlas, the Pope, ouer all the Catholike Church of Christ, and to answer the most of

those by like Parallels and Equivalences.

First, The Popes Primacie is proned (fay you) by the word [Papa] that is, Pope, Three wayes: One, because though it had bin given commonly to others, yet was it attributed to the Bi-Thop of Rome by way of & Excellencee, thus; THE Pope, Ergo Monarke. False, for it was bestowed as well vpon Saint Cyprian by the way of Excellencie: infomuch that at the point of his Martyrdome, when the Paganish Proconsull askt him, Art thou he, whom Christians call their Pope? Saint Cyprian anfwered, yea, (1) I AM E. Next, because (fay you) he is also called The Pope of the Vniversall Church. Ergo, hee is a Monarke. tur Papa V niver. False, for Athanasius also, who is called (2) Pope, had his Church called by Constantine (3) The Vninerfall Church. Laffly, because (fay you) " The Bishop of Rome himselfe calleth no other Bishop Pope, but Sonne, or Brother: Ergo, hee is Monarch. False, for Pope Cornelius likewise (as is (4) confesfed) called Cyprian Pope: yea and Cyprian (5) called Pope Cornetius Brother, as also Epiphanius (as is further (6) confessed) called Pope Hormifda Brother; so little doth the name of Brother, or Title of Pope avoid the Equalitie among

The Second name is * The Father of Fathers, given to Da-* Bishops. masus, Ergo, he was Monarch. False, for if Others were called Popes (as you have heard) all is one; because, as is (7) confelled, Papa, and Paser Pasrum, Pape and Father of Fathers is the same. And also Saint Polycarpus was called * The Fa-

Thirdly, Fourthly, and Fifthly, the Bishop of Rome (fay ther of Christians. 6 Binius Tom. 2. you) was called y The high Prieft of Christians, yea, Pater Patrum, fic Damalus ab Episcope Cathag. 7 Papa, i. e. Pater Patrum. Salmeran Ief. Tom. 13.

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The Chiefe Prieft, yea * The Prince of Priests; Ergo, Mo- 2 Summus Ponnarch. Falle, for Basil, who was no Pope, was called (8) Great nymo, & alija. Priest: Athanasius also was called * The Master of Priests, and you have many in the Church of Rome, vinder Monarchs, lentiniano, &quod yea or Bishops, that are called Arch Priests: and whatsoener your phrase be, it cannot be higher or chiefer than Summus, ne quis ne voceor Chiefe, which (by your owne Confessions) hath bin communicated to * Non-popes.

Sixthly, the Bishop of Rome (fay you) was called b The Vicar of Christ. Ergo Monarch. Falle, for Pope Enfebius, alluding to that of the Apostle, concerning all the Apostles, Magnum, Magwee are the Embassadours [in Christi vice] in Christ his flead, and applying it to Bishops, faith (9) There is one Head vian Epift. 38.ad of the Church, Christ, but the Vicars of Christ are they that in

Christ his stead, are Embassadours for Christ.

Seauenthly, the Bishop of Rome (fay you) was called oThe Hend of the Church; and his Seste, or Church The Hend of b Churches: Ergothe Pope is Monarch. Falle, for Athanafine was hiewise called (10) The topp of the Head of all; and Cyril in a Councell (11) The Head of the Affembly; and Antioch is called Epift. 3. apud
(12) The Head of the whole world.

Bin. Tom., 1. Epif.
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The Eight, and Ninch, The Bishop of Rome is called & The Campania (allegandation of the Church, and Paster of the Lords flocks: diagto that of Ergo, Monarch. Falle, for Athanasius also is called (17) The t. o z cor.; Foundation of the Church of God. And (if you speake De Legatione function) thre) the word Pastor of the whole flockewas proper to the Caput enim Chri-Apostles, who received in their loyn Commission a power and Authoritie of * Preaching throughout the world to every humane creature, without any limitation; informuch, that (as Saint Angustine faith (14) Peter was a Pastor, and Pant was a tur. Pastor, and the other works were also Pastore But there c Caput Ecclecould not be fo many Monarchs ouer the whole Church. But Chalced. & a Gre-

tifex ab Hiero-Princeps Sacerdotum a Va-Concilium Carthaginense vetat tur, Concilion hoc flatuit folum de Episcopis A-

Nazianmenus vocabat Bafilium num Pontificem Canif. Ief. ex Na-Simplic.

See hereafter as the letter s. See domete. 15

fti a Bernardo.

Eufebin Papa flus eft, Christi autem Vicarij funt eius facerdotes, qui vice Chrifti, legatione fungun-

gorio Omnium Ecclefiarum Ca-

put sedes Romana. 10 Athanasius κορυείν των όλων. See aboue, Cap. 12. § .4. 11 Patres Concilij Ephesini in Epistola ad Imperatorem, vocant Cyrillum Caput Episcoporum congregatorum. Bin. Act. Cene. Eph. Tom.4.c. 8. 12 Chryfostom. Hom. 3. ad pop. Amioch. Antiochia caput rotius orbis. Ibidem de Confiaminop, in Epistold ad Innocentium, xeauli ni myn. d Fundamentum Ecclesia ab Hieronymo, e Pastor vuilis Dominici ab Ambrosio. 13 Damascenus appellar Athanasium Ecclesia dei Fundamentum. Teste Canisio Catechis, initio, Encom. Patrum. * Mark. 16, 15. 14 Nam & Petrus pastor, & Panlus Paftor, ceterique Apostoli Pattores. August. Tract 47. in Ichan.

if you understand thereby Curam, & Studium, Care, & Studie, which by the Office of Paster Ship, eucry one is bound vnto, according to his possibility, towards the good of the Vniuerfall Church, in this, all other Bishops are Pastors as well as the Pope; as hath bin confessed.

f Redor Domus ab Ambrofio.

The Tenth. The Bishop of Rome (fay you) is called f The Rector or Governour of the house of God. Ergo, Monarch. Falle, for it is not spoken Vniuerfally, but Indefinitely, In materia contingenti, with allusion to the words of Saint Paul to Timothie, thus; * That thou maift know how to connerse in the house of God, which is the Church of the lining God: namely, with an vniuerfall care ouer All, but a Particular power ouer that his Church of Ephesus, which was his Bishopricke : and yet Timothie was no Monarch.

1 Tim.3.15.

The Eleuenth. The Bishop of Rome (fay you) is called & Hee donensi: cui vinea to whom the Lords Vineyard is committed: Ergo, hee is Monarch. False, for Pope Eleutherius, as you (15) know, writ 15 Ser about, cap. to the Bishops of France, thus; The univerfall Church (faith hee) is committed onto you : yet hee ment nothing lesse than to iudge them Spirituall Monarchs.

Cuftos vinez a Concil, Chalce-Domini commissa 8. 6.4.

h Patet & Doer omnium Christianorum.

Caratt coin Chi.

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The Twelfth. The Bishop of Rome is called (fay you) h The Father, and Doctor of all Christians: Ergo Monarch. Falle, for the First of these was Attributed vnto Polycarpus a Bishop of 16 Eufebhill. 4. Afia, who was called (16). The Father of Christians. And ser. 14. Iste est Pa. because the Second concerneth your Faith, and the judgement of the Bishop of Rome, as an Oracle, for the full determination of Faith (as being therefore worthy to bee held Monarchicall) wee fay that your Consequence from this Title, The Doctor of Christians, and the like, is as false as any of the rest, because of the Equivalencie of Attributes given to other learned and Orthodox Fathers, as followeth.

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levice Pallo, cerem ye A while alone, sweath Traff on in John.

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traction in these as in premotern, vocase Cyvillum Crout Rest. conductor corners of the control of the control

demonstration of the control entered belong to the state of the state

Our second discovery of the falshood and vanity of your Papall Defence, from Titles borrowed from Ancient Fathers, by our like Equinalences.

F your Consequence from Titles must needs conclude a Monarchicall Pope, then marke (we pray you) how many Monarches must be acknowledged in the purest times of (17.) 1. Origer Christ his Church, after the Apostles, who notwithstanding nes est secunneuer were listed in the Catalogue of your Popes; wherein we dus post Apo-

make bold to call your owne Authors to witnesse.

First then, to answer you (as Logicians speake)in your very a Didymo. Sacro-Termes, looke into the (17.) Marginalls and you shall finde. positorum vidor, (1) Origen called by Didymus, The Master of the Churches, ab Hieronymo. and by Saint Hierom, Most excellent expounder of Scriptures. & Bibl. lib. 4.Tin. (2) Chrysoftome called by Pope Innocentius, The Great Doctor 2. Chrysoftomus, of the whole world. (3) Augustine called The most singular Do- de quo Innocen-Hor of all Churches. And (4) Hilarius by your Cardinall wor- ad Arcad. Impethily accompted The greatest Doctor and Pillar of the Catho- ratorem: Elecistia Throno suo mag-like Church.

Next, if you would have Metaphoricall phrases, of like effi- Doctorem. Teste cacy and Emphasis, you may obserue; (5) Athanasius anci- Catechismi. ently called The stay and foundation of the Church. (6) Basil 3. Augustinus, de the month of the Church, the eye of the world, the light of the Beda in Chron.

world, and the Sunne among the Starres.

Laftly, if you require a further expression and commenda- rum. tion of the credit and Authority of the forenamed Fathers, in 4. Hilarius, Dothe Truth of their Doctrines, then may you happen vpon some clesiz Carholicz which will more Emphatically and fignificantly give your Pa-columna merità habitus. Bellarm. pall Monarches the mate; as namely, that the Doctrines of A- de Seripi. Eccleftthanasius were of that credit, that they were held for (7) of aft. Tit. Hilarius.

rum Magister : fic . Canifio lef. initio Omnium Doctor eximius Ecclefia.

gregium Ecclefia columen, cuius dogmata pro Orthodoxa fidei lege haberentur. Sie Nazianzenus, in Oratione de laude cius. Et Ecclefia Dei columen; fie Damascenus in sernone de Defunctis. Teste Canisio 3 es. ame Canechistum.

6. Basilius Magnus à Nazianzeno Epistola ad Basilium, Oculus orbis: & à Gregorio Nysseno invita Epipha Os Ecclesia, Teste Canisio, quò supra. Es intrum à Gregorio Nazianzeno, Orbis Lumen, Sol intersydera, in Oratione ad Ross. ter Sydera, in Oratione ad Bafil. Tefte Baronio, Auno 371, mm, 93.

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8. Gregorius Nazianzenus, Is in diuino Eloquio potens, Theologi nomen fortitus est: fic Damascen. ferm. de Defundis. Tefte Canifio initio Catechifmi, Et de eo Ruffinus; Qui solus sir, de cuius fide ne diffidentes quidem inter fe (vt fieri fo. let) partes difpuquia & hoc obtinuit apud Deum, & Ecclesias Dei, meriti, vr quicun-que aufus fuerit eius doctrinz in aliquo refragari, ex hociplo, quia iple magis Hare-tions arguitur. Manifettum coim iudicium eft, non effe recta fidei, qui in fide Gregorio non concer-dat. Teste Posse-uino deparat. Tit. Greg. Nazian. 9. Ambrosius de quo Bafilius Epift. 55 adAmbrofium: Commilla fibi magni & præclari navigij Christi, Ecclesiæ videlicet Dei, in fide Chrifti gubernacula accepit. Teste Ca-nisio les. quo suprà.

Rule of the Orthodoxe Faith: (8) Nazianzene to have bene of so great estimation, for his Doctrine, that he obtained the surname of Dinine, primitively ascribed to the Enangelist Saint Iohn; insomuch that whosoever dissented from him in any point of Doctrine, was thereupon so much rather judged an Heretike, every one being deemed not to be sound in the Faith, that accorded not to him in beliefe. (9) Ambrose to have received and governed the helme of the Faith in the ship of Christ, which is his Church. (10) Augustine to have bene honoured of all, as the builder againe of the ancient Faith; and (11) Cyril of Alexandria to have bene called The Indge of the whole world. Thus much of the twelfth Title.

The Thirteenth. The Bishop of Rome (fay you) was called by Saint Augustine & The Bishop of the Apostolike Sea, (meaping the Romane) without addition of the word Romane. Ergo. by way of Excellency it argueth him to be Monarch. Falle, for forthe Bishop of Alexandria was in like manner called by Saint Hierome (18) The Bishop of the Apostolical Sea, without any addition of the word Alexandrian. Yea, but you fay, the Bishop of Rome is further faid to I hold the Principality or Chiefedome of the Apostolicall Sea: Ergo, Monarch. Falle, for the Bishop of Antioch also was faid to possesse (19) The Primacy of the Apostolike Sea : yea and "Others alfo. Oh but further (fay you) the office of the Bishop of Rome is called an m Apostleship, Ergo, Monarch. Falle, for it this Consequence be extended to the times of the Apollies, then mult Inda Ifcariot have bene a Monarch, who had an Apostleship, Alt. 1. 29. And Marthias after him should have bene another Monarch, who was chosen into the same Apostleship, from which anot actividated beginned and,

10. Augustinus, ad quem Hieronymus Episti So. Cautolici omnes te vt antique surses sidei conditorem venerantur. Tosse eadem Caussio.

12. Cyrillus Alexandrinus, de quo Niceph Hust. lib. 14.

13. Cap. 34. Ex quo tempore Calestini Pontissicis locum in Synodo obtinuit, sama est, Papa appellationem, & vt orbis vniuersi Index appellaretur, accepiste. Tosse Canisio Jos quo siepra. le Ecclesia Apostolica prassis per Antonomasiam, sine additione Romana.

18. Quid facient Ecclesia orientis, quid Agypti, & sedis Apostolica: Hueron, aduressa Vestlantium. By which are understood the Churches suitest to Alexandria the Pariareball and Apostolicall Sease in Azypt, where Vigilanium lined: euen in Saine Augustime called Rome, hecause it was the onely Apostolicall Sease in the West, wherein Augustine lined.

1 Et dictur Principarum Agostolica sedis renere.

19. Iostannes Antiochia in antiochia possolica seciena. Rec. Theod. lib. 3. rap. 17.

Age, percurre Ecclesias Apostolicas apud quas Cathedra Apostolicum, suis locis prassidentur; Corinthus, Philippis, Ephesis, &c. Tert. Prassipi, cap. 36.

Et per Vicarios Leonis, sedes eius dicitur Apostolatus.

Indas fell. And if you restraine it to after-times, then can no Bishop properly arrogate an Apostleship, which was an Office, (as your * selves confesse) Proper unto the immediate Apo-Ales of Christ.

* See below at f.

Lastly, the Bishop of Rome (fay you) was called " The Uni- " Vniversalis, in nerfall Bishop: Ergo Monarch. Falle; for(as is (20) confessed) ced. Hattends Belthe Popes of Rome by conniuency yeelded to the Bishop of Constantinople, that the Bilhop of that Sea should vie the ral. partialib.4. fame Title of Univerfall Bishop, as well as the Bishop of Rome: 128.423. and yet was he no more Monarch, than Cyril the now Patriarch of Alexandria, who is instilled (21) Pope and Vniner (all Indge at this day.

Cencilio Chal. 20. Azorim Mo-RELITE OIR PHINE In bis letters to Arch Bifbop of Canterbury.

Our third Discouery of the Falshood and Vanity of the Papall Defence, from bare Titles, is by your owne Contradictions.

SECT. 4.

Itherto haue we examined your Titles, given to the o Antiquiffinium Popes of Rome, in the equal fcales of Comparison with nomen Belleville. other Bishops, and find them all too light, neither scale being able to carry the weight of a Monarch. We now proceed to a further Confutation of your Arguments & Confequences, in many of them from your owne Confessions and Reasons. You have first objected the Title of Pope of Rome, as o The most ancient name of the Bishop of Rome: yet you confeste that there Harverd. was a time fo Ancient, when P Neither the name of Papa, or Pontifex, were attributed to the Bishop of Rome, but onely the page 118. oure Tirle of Bishap of Rome. Againe, of this name you have q Pape nomen affirmed, that it was Anciently given to the Bishop of Rome button of Rome. Per Antonomasiam, by way of Excellence, as proper voto him; and yet you grant that 9 The name of Pope was approprinted onely to the Bishop of Rome by the Decree of Pope Gre- Lon for the fearenth, in a Councell at Rome about the years 1072. Againe, you noted the Bishop of Rome to be called * Papa Ecclefie, Father of the Church, as if he were altogether Father, capeth. and could not by any Relation be Filius Ecclesia, the Child and program

Epileopi Romani 2.de Rome. Pont; cap.31. p Antiquitus nec Papeinec Pontifices, fed tantum Romani Epifcopi vocabantur Bal du de Coronali 9: See about at f page 114. and at k no Pontifici ex Decreto Gregorij 7. in Synodo Ro mana, anno rojs. Lorina, 10ft no MB: 16, & Mag-tor 10ft no no Pontifici ex rini tef. 7 119 inn. Moral, part. 2.110. 2

of the Church, or Subject to a Councell. Which bladder of pride was pricked by the Fathers of the Councell of Bafil, arguing thus: If the Church Catholike be the Mother of all r Si mater omnia the faithfull, then the Bishop of Rome ought to be Child unto Adelium est Boele. her, else (according to that saying of blessed Augustine) be tiam Episcopum cannot have God for his Father, that hath not the Church for his filium habet, alias Mother. So they. Haue you not now, by your propriety of

cat) numquam ha- your Popes and Popedome it felfe?

'As for the fourth * Title of Summus Pontifex, or Chiefe bet Ecclesiam ma Priest, you have auouched from thence, that the Pope of Rome igitur subesse de- is the onely Monarch: And yet yeeld that there may be bet Concilio. L. I Two Chiefes in every kind, namely Negatively, as that de Gestis Conc. Ba- which hath none aboue it; although not Affirmatively chiefe, as that which is aboue all others. So then, it is not necessary, that the word Chiefe should inferre a Supremacy; else Pope Lee quoque genere was farre ouershot, when speaking of Bishops in General, no possume esse duo summa, per Nega called them t Summi Pontifices, Chiefe Priests: and so manual per Nega called them to Summi Pontifices, Chiefe Priests: and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called them to Summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so manual per Nega called the summi Pontifices and so ma tionem, Le. quorit nihil est superius king All other Popes, made himselse none at all; because still sed non per Affir the Monarchy can be but of One. Nor thus onely, but furvnunquodque sit ther you, who by one Cardinall haue made these words Pontionalium supremum. Azorim Ies. fex Maximus, and Sacerdos Summus to be Notes of Monaum. Azorim Ies. narchie in the Popes, do by another Cardinall contradictit, faying, that " The name of Pontifex Maximus may admit of Equality with others, except there be igned with this another Title of Bifbop of Bifbops. Which also, as you know, is infufficient, because Pope Clemens (in the Epistle which you call his) called the Apostle Saint Iames I The Bishop of Bishops, (loquitur de omnibus Episcopis)Pon- euen in the dayes of Saint Peter.
tificibus authori- The ninth Title you contended

The ninth Title you contended for, as proper to the Pope, was the name of Pastor, or Sheapheard of the flocke of Christ: Notwithstanding of all other Bishops in the Christian Church, prisalegio Chorepiscoperum.

the Pope hath least right to be called Pastor, except it be Per
n. Nè Poptifex
Maximus alios sur Antiphrasim, à non pascendo; because you cannot reckon for
per se, vel sibi aforme hundreds of yeares scarce any One Pope that prosessedly

Pontificis maximi nominis amplitudini iure iundus est titulus, Episcopus Episcoporum. Baronius Tom. Pontines marine 2. Annal Anno 216, vape. 11. Clemens in Epoftola ad Jacobum. Clemens Iacobo, Emonomin X Emerian &c.

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fia, Romanum e-(ficut beatiffinus Papa, fpunne a faire threed, whereby you ftrangle bebit deum patrem, qui non ha.

neas Sylvius Com. fil. Fol. 5.

* See above at Z. f Dico, in vno-4-cap. 4. part. 2. t Hac Præsbyteris non licent, qui Pontificatus Apicem non habent, Que omnia folis deberi fummis tate Canonum

præcipitur. Leo Papa Epist. 88.de primilegio Chore-

alem habere

discharged his Function of Preaching; albeit Preaching be acknowledged more than once by your Fathers of the Councell of Trent, to be y The Chiefe office of a Bishop. If therefore (as y Pradicatio eff your 2 Cardinall himselse preached) He deserueth not the Episcopi. Concil. name of a Pastor, who doth not personally attend his flocke: and Trid.Self 24. Deif (as the same Cardinall proceedeth,) Enery Bishop ought to 2 Non meretur preach, except he have lawfull impediments, nor is it sufficient nomen Pafforis, to performe this by others, because (faith he) Christ said not to ter intendit Gre-Peter, have a care that others feed, but feed Thou my sheepe. gi suo Billarm. This then your Cardinals one Reason alone, of it selfe, doth pistbeanens, p. 10. most inftly vntitle your Bishop of Rome of the most proper Ate - Omnes bpiftribute of a Bishop; and if no Bishop, then no Bishop of Bishops, impediantur, te or Chiefe Bishop; because there cannot be a greater Solwcisme, nentur per se prathan to call one a Chiefe in any calling the Chiefe duty where- Christie, Parce of he chiefly and specially neglecteth. You will say the Ex-oues meas; non dixit, cura ve alis ception, Except he be lawfully hindered, will excuse him : pascant. Ibidem Nay, but it doth accuse him rather, because we must not ima- pag. 22. gine that there was not almost any one Pope, for the space of many hundred yeares, who could not in his whole life time find iuft leasure to studie and preach one Sermon.

The thirteenth (which onely hath bene hitherto omitted) is * Sponfus Ecclefia, The Bride-groome of the Church. This * See about at i. likewise you contend for, as for a Pearle proper to the Crowne of a Papall Monarch. Albeit 2 you know that this 2 Concilium Ingwas not put into the Popes Miter, vntill the yeare 1 300. And what more? the Pope with you must be (forfooth) The Vicar of Christ, who is the High Pastor of the Church; and he must be also the Sponse of the same Church, which is called by Saint Iobn + The Spouse of Christ. How did Saint Bernard like + Job mag. of this Divinity? He writing to Pope Eugenius admonisheth him not to call himselse The Bridegroome of the Church, which is the Spoule of Christ; For b No man (faith he) will b Bernard spift; commit his Spouse to his Vicar. Let your Cardinall Gloffe gen. Nome comhercupon (as he doth) by diffinguishing betweene c Principal minima sponfant finam vication Pr pall and Inferior Bridegroome, and of Intrinsecall, and Ex- citat & Belliter, feq. trinsecall generation : all will not satisfie Saint Bernard his & Bellarm, lib. 2. Reprehension of the Popes abuse of the word. For we demand, did the Pope vie the Title aright? why then needed he

Admonit. ad E-

de Rom. Pont.c.31.

29. disp. vls. Spon-fus nifi Vnicus, * Joh. 3.

* 1.6or. 6.10. e Aquinas Catena aured in Ich.cap.3. Theophylad:Nullus alius Sponius nifi folus Christus, omnes namque Doctores Paranymphi func. Er Beda: Sponfum commendauit amico,i.e. Ordini prædicatorum, qui cam non fibi fed

quia ille immedia-tè à Christo vocatur, & certe habet Spiritum fanctum, fiarum curam fu-Rinet: immediate vocatus, vni certæ feu Comment, ad 1. Tim. Lin princ.

eem nec etiam Romanus Pontifex appelletur. Gratian: Decres. part.1. Diftinct. 99. Primæ fedis,

this Administron of Saint Bernard? but did he need this Ad. monition? then did he (in the judgement of Saint Bernard) falfly arrogate the Title. We believe your Iesuite, who faith. d Pereriu in Gen. d There is but one Bridegroome of the Church: but more S. Bernard; yet neither of both in respect of Saint Iohn, who faith: * He that hath the Bride is the Bride-groome, but the friend of the Bride is he that standeth by and heareth. Which diffolueth your former distinction; for Bride and Bridegroome are Relatives, the Bride therfore, which is the Church. is affianced vnto the Bride-groome Christ: how? onely in Soule? Is the not betrothed in Body also? Else what meaneth that saying, * Yee are bought with a price, glorifie therefore God in your bodies, and in your soules? Ergo the Relation is both Outward and Inward: every other (were he the best of Christians) is but a e Paranymph, and a friend of the Bride at the most; as Theophylatt and Bede do both teach.

In the foureteenth, of the name Apostleship, you seeme to glory and boast: notwithstanding you are not ignorant that it could not be properly ascribed vnto him, knowing that Christo zelare de- there is as much difference betweene f Apostleship, and Bi-Bopricke, as there is betweene one that hath a Generall Comf Apostolatus ab Moprice, as there is between and him that hath a Particular Episcopatu differt, mussion to go where he will, and him that hath a Particular

Charge, fixed to a certaine place.

As for the last Title of Vninerfall Bishop, which you say was & omnium Escle. given to the Pope by a Councell, as implying a Monarchie; we answer that there is a falshood in the Antecedent: For it was not the Synod, but the Popes owne Legats that vented fedi przest. Espen- out that Vanity. And for the Consequence and sense of the word, betokening a Monarchie ouer All Others, as Subietts, * See above cap.6. this hath * bene proued, from Pope Gregory, to be a detestable g Vninerfalis au. and Antichristian falfhood. And your Gratian hath it in expresse words, as the direct sense of the Councell of Africke, wherein Saint Angustine had his voyce, saying; & Neither may the Pope of Rome be called Vninerfall.

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Our fourth Discouery of the Falshood and Vanity of the Papall Defence taken from ancient Titles, by the Blasphemousnesse of some Titles, which have bene newly conferred vpon Popes.

SECT. 5.

IF your Popes had thought these former Titles sufficient, Ithen questionlesse would they not have affected other Attributes farre more transcendent, which of later times are given vnto them by their Parasites, and swallowed vp of them- h s. Browing in the selues, as their spirit and vitall breath, which you may find bro que inscribing in the h Marginals, as I. Pope Innocentius the eight to be cal-Romanus Pontiled in Royaltie and Vnction CHRIST aboue his fellowes; an brahamus Polanus, Attribute proper vnto Iesus Christ himselfe, Heb. 1.9. II. Pope ex Tiglianio Ar-Paulus the second to be called a Calestiall Maiestie; which nocemium offanti. all know to be proper to God. III. Pope Pius the fourth to Regno & vnctione be called The voyce and Oracle of Truth, proper also to ticipibus suis. Christ, who saith, I am the truth, Ioh, 14.6. IV. Againe, Pope 3. Ex Barnardino Innocent the eight to be called One above all Principalities Just. Veneso Orat. and powers, and what soener is named in this or in the other coelesti maiestate world; plainly proper to Christ, Ephes. 1. V. Pope Sixtus nullum Diadema Quintus called The corner-stone in Sion, prooned, pretions, 3. Ex Balbo Gallia and chiefe foundation; proper to Christ, 1sa. 28. 14. and Oran Pio 4. Papa: 1. Pet.2. as is confessed by your owne i Expositors. VI. Pope raculo. Gregory the thirteenth (stop your eares) called Power, 4. Ex Ferdinando Might, or Maiesty of God upon earth; and againe, Our Lord uone ad Innocent. God the Pope. Wee pretermit many the like Blasphe- 8. Vniuersalis Ecclesia Paftor (iuxmies.

Yea, but (will you fay) Others gave vnto them those Ti- per omnen Po-

ta Apostolum) fatestatem,& Prin-

cipatum,& omne quod nominatur, sue in hoc, siue in suturo seculo (Bphel. 1.) à Deo constitutus. Bzou.pag. 56. 5. Bellar. Controle Rom. Pont. in Presat. Sixto Quinto Pontifici: Est lapis positus in Sion, probatus, pretiosius, angularis; sundamentum summun. 1sa. 28.16. And by Justus Baronius lib. 3. Epist. 1. Stapleton Ep. Nuncupat. ad Gregorium 13, ante Princip. Doctrin. Sub cuius supremi in terris numinis tutelà opus meum in lucem emissum. Et in Glossa edit. approbat. Greg. Extranag. verb. Significanti. It. 14. cap. 4. Dominus noster Deus Papa.

i Sixtus Senensis Bib. in locura I saia. Pantus in I saiam 28. Aquinas in 1. Cor. 13. 6 1. Pet. 2. Salmeron, in

1.Pet.2. Maldonat in Mat. 31.41. Perer. in Dan. 2.

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tles, they required them not. Then let Herod excuse himselfe that the people cryed aloud in magnifying his wisedome, and faying, * The voyce of God and not of man: yet became hee in the end but a lowzie god. Moreover Simon Magus is not read to have required that estimation, as to be called * The mighty power of God. Nor can you deny that these Titles were vsed of Authors in their Dedicatory Epistles, and in their personall Orations vnto Popes; and this last authorized by Pope Gregory the thirteenth, in the Papall Gloffe it selfe. A fifth answer remaineth, which we shall referre to the Section next following the Challenge.

CHALLENGE.

THE Fable of the Chough or Daw is not vnknowne vnto you, which plumed himselfe with the stolne feathers of other Birds of all forts: in the end, when all the other Birds had challenged each one her owne feather, and pulled it from her, the poore and naked Cornicula became a matter of scorne and laughter vnto them all. Semblably this your strange and monstrous creature Papall Monarch haue you adorned and bedecked with fifteene Titles, as it were fo many Feathers, which vpon due Examination, by iust Parallels, your owne Confessions, and Reasons, are found some of them very new, most of them common to other Bishops as well as to the Pope, and almost all (in your Papall sense) very vniustifiable: besides your later additament of other Epithets Transcendent, and (as you see) notably Blashhemous. Then which what better manifestation can there be of the vanity and impiety of your Papisticall Desence? Having spoken of the Attributes, wee now come to the Sentences of Ancient Fathers.

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Your Obiection from Ancient Fathers is taken from their Sentences both Greeke and Latine. First of the Greeke Fathers, by discovering the Falsbood and Vanity of your Papall Defence.

SECT. 6.

DOpes of Rome in Primitive Times, by their constancy in the Faith, by their integrity of life, by the Primacy of their place, in their priority of Order, and by the Generall estimation which was held of them in each of thefe respect; , obrai- k Bellarmin, lib. z. ned an Authority of credit to helpe all Bishops and Patriarchs de Rom. Pom. Cap. in their extremities; onely they had no Univerfall Iurifdiction Gracis, or Dominion ouer them. Hence are the Sentences of Fathers 1 Jenatine. Eccle-Objected in the k Margent, which doe appeare so notably practidet in regioabused by your Obiections; The absurdities of whose Con- ne Romanorum. fequence we choose in this place to discouer by Similitudes, as Eccessam Romathe Prophet Nathan dea't with Danid. The Case then stan- namesse Caput omnium aliarum. deth thus, as if they would have taught those holy Fathers to m Iranen Trie. 2. have argued Absurdly. As from the First, namely Ignatius, Necesse esse ad thus: The Church of York hath a Seat of Primacy, in the fiam omnem Ec-Pronince of York, therefore that Church is the Head of all clesiam couenire. Churches within this Kingdome. From the m Second, to wit dorem principali-Iraneus, as if thus: It is now necessary for all forts of Trades-tatem, 3. In hoe consernate est es, men to have recourse to London for their wares, for the abun- que ab Apostolis dant store which is in that City; therefore this Necessity is recepta est Traditio. This might absolute, no-where but at London; and perpetuall, neuer any bane beene froken where else can it be, but at London. From the Third, viz. of the Imperiall Epiphanius, and the Fourth, viz. o Athanasius, as if thus: For although Con-

the place of the Emperours residence, vet the Emperor was at that time really the Emperor of the Romans : but be it Ecclesiasticall power, yet was not the necclistic of recourse unto it absolute and perpetuall, but occasionall for that time. For Iranaus sheweth that he might have proved his Traditions from other Churches (Longum ester omnes enumerare Ecclesias, &c.) but for breuitse sake he instanced only in Rome, and the rather for the powerfull principality of that Sea, in the preservation of Originalt Truth. And rememberthis Iranaus was hee, that confinted with the Asian Bishop; that were excommunicated by Pope Victor. See about. Cap. 9. 5. 1. Epiphanius Haref. 68. Vrsatius & Valons Episcopi — ad Papam Iulium prosecti, pro reddenda ratione de suo delicto. Erga, Papa Romanus Episcoporum Iudex. The same parties that had calumniated Athanasius, and thereby, as much as lay in them discredited the Pope, who had instifted him, asked pardon for their offence, both of Athanasus and of Pope Iulius o Athanasius Apolog. 2. Episcopos eosdem à Papa Iulio Delicti veniam petifse Et Epistola ad Felicem Papam: Episcopos Romanos in summitatis arce constitutos omnium Ecclesiarum Cusam habere, Of [Curam habere] fee aboue Cap. 8. 5.5.

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P Dionyfius Alex drinus. Is apud Romanum Pontificem accufarus; Ergo, Papa com munis omnium in lex. Et i no extraordinary thing for one Patriarch to be accufed before his fellow Patriarch, yet not indicially, but by Confederasion, that the guilty per fon be deprined with whom the Canfe is pleaded. q Bafilsu Epift.
53. ad Athavasiii;
tribuit Romano See aboue Capit. 12. §. 4. & after at §.7. I Gregorius Na-Zianzenus in Car-

A.R. in the County of Suffolke craued pardon of the Shiriffe of Middlesex, for a notorious offence done vnto him. Ergo he accounted that Shiriffe to have Authority of a Shiriffe in the County of Suffolke. From the P Fifth, that is, Dionyfius Alexandrinus, as if thus: Two Gentlemen (one being luffice of Peace) agreed to have their difference to be ordered by another Iuflice of Peace. . Ergo, one of these Iuflices of Peace hath Dominion over the other. Of the 9 Sixt, which is Bafil, much hath beene faid already, somewhat more presently after. From the " Seuenth, which is Gregory Nazianzene, and the f Eight namely Zozomene, as if thus: The Parish within the Tower of London liveth in peace, as becommeth that place, which commandeth the whole City. As though the word of bu Communion [Command in this place did note the Ecclesiasticall part, that is, the Parish to be Commander, and not the Tower it felfe, Politickely understood. From the t Ninth, to wit Cryfostome, as if a King of Poland unjustly deposed by his people, and fly-Episcopo authori- ing to the King of Hungary for helpe, to preserve the Law of Ecclefias orientis. Nations, for the Regality of Kings, and thanking him for his Fatherly loue and care; did thereby acknowledge the King of Hungary to bee a King ouer the King of Poland. Of the "Tenth, to wit, Cyrill of Alexandria, presently after. From

mine dicit Roma. nam Ecclesiam semper conseivasse veram de Deo sentention, vt decet vrbem que toti orbi presidet. He saith not Ecclesia presidet, but Vrbs; meaning the Temporall state of Rome. Ob Sol. Although the Emperour resided at Constantinople, yet was he stilled of Rome, The Romane Emperour. For Rome was after this time called Basis, swing Polym i.e. O mnium classes in Zo. men.lab 3. Cap. 9. Proprer fedis dignitatem cura omnium ad Iulium spectabat, singulis Ecclesiam suam restituit. nempe Athanafium Alexandrino, & Paulo Constantinopolitano He did fo pro posse suo, but was resisted by the Easterne Bishops, and reuiled. I bid Where Zoromen is not to be understood to speake these words from his owner sudgement, but from the opinion that Pope Julius had of himselfe. For it followeth in Zozomen, that those East. Bis Shops, expostulating the Cause with Pope Iuliu, did protest against him, saying that hee had no more to doe with restoring Athanasius Excommunicated by them, than they had to restore Novatus Excommunicated by himselfe. And the helpe that Athanasius had was not in the Pope absolutely, but in the Synod. t Chry soft. Epist. ad Innocentium Papam. Obsecto vt scribas, vt illi qui inique egerunt poenz Ecclesiastica rum legum subiaceant. Ergò Papa lummus Pontifex etiam Gracorum 2. Agnolcit Papa Parernam beneuolentiam; Ergò patrem. 3. Orat Papam ne inimicos ejus eijciat. When the Generall Canons of Election of a Patriarch were broken, well might Chrysostome seeke helpe of a Co-Patriarch Innocentiu, to defend the Canon, so farre as hu Authority would reach, and to punish when he excommunication, which was but only a Separation from Communication with his own Church. And Innocentius bimfelfe confesset (Epist.ad Chryfost.) that he would not restore (bryfostome without a Synod. See Binius Tom. Land when he had done his best, his Authority was revetled with scorne; yet could Chrysosleme doe no lesse than thankefully acknowledge his Fatherly care, being now no Bishop, but Deposed. u Crisilus, slexandrinus Epist. 10 ad Nest & Epist. 12 ad Clerum et populum Constaminop. Nestorium dicit excommunicandum ab omnibus, nisi intraterminos à Papa præscriptos se reuocet. Et ad Calestinum. Num velit cum Nestorio ad tempus aliquod communicari, petit ab eo. Ergò Is administer, Papa index. Rursus in libro de Thesauro; Debemus capiti nostro Romano Pontifici adharere. See after § .7.

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the Eleventh, that is Theodoret, Some-what differing from the x Theodoretm &. former, thus; As if the Bishop of Arles in France, being de- ad Leonem, Obsepoled by a Synod of his fellow Bilhops, for Herefie, defiring crove mihi opem feras, indicium helpe for his Restitution from the Bishop of Paris, and also tuum appellanti. from other Bishops within his owne Prouince, by auouching Meaning a Subsiento him and them his Octhodoxe Faith; and being thereupon an abfolute. restored by the same Synod, by which hee was repulsed, did Binius Tom. 2. therefore judge the Bishop of Paris the Supreme Judge of all chalced. Seff. 8. the other Bishops. From the y Twelfth, who was Acacius, as pag. 184 Theodo. if one should argue thus: The King of Great Brittaine might copus depositus. haue beene surnamed Pacificus, because hee had a Care of the & tanquam qui Nestorianus effet Peace of all Christendome; therefore he ought to bee held Su- exulare coadus, preme aboue the Emperour . Or thus, that Saint Paul, who ad Romanum Pontificem, aliofvled the same speech now Obiected, of having the care of all que orientis E-Churches, must therefore be esteemed to haue had a Gouerne-picopos, hae de re diu multumment aboue Peter, and all the other Apostles, From the 2 Thir- que conquestus, teenth, viz. Liberatus, as if thus: Although Liberatus, who cum esse probans was an Author that had beene deceived by Heretikes, in giving literis fignificanit, credit to their false and forged writings, doth thus report, yet fessu inflicerunt, we must not distrust him, when he reporteth for the Pope. Or ve Anathema Neelse thus : We must beleeue that of the Bishop of Patara, sed in pristium which he himselfe could not beleeve. The a last, who is Infti- fidem est restimnian, bath beene already answered by a Parallel of other Bi- Synod of the Bishops and Bishoprickes, which have beene called Heads of all Shops in the East. Churches, without any colour of a Crowne of Monarchie.

Acacini in Epift.ad Smplitium. Solicitudinem

omnium Ecclefia-

mm, secundum Apostolum, circum-ferentes, nos indefinenter hortamini. Acacius meant not to make the Pope a Monarch by thu, because he alludeth to that saying of the Apostle, (not of Peter, but of Paul) that said, I have the care of all Churches: and Chrysostome himselfe; Curam Vniversa Ecclesia gerimus. Hom. 18. in 2. Cor. 11. Z Liberatus de Episopo Patarensi, in Bremario Cap. 22. Pontifex Romanus præest Ecclesiijs tocius mundi. De quo Bellar lib. 4 de Rom Pont. Cap. 10. S. Posset. Possit dici epistolam illam Vigilij cuius me-minit Liberarus, conficam suisse ab Hareticis, Liberarum autem credidisse falso rumori, quem Haretici sparserant. And would he not be as well deceived in this? 2. This Greeke Author must bee taken in the Greeke finse, of Primacy or Order. 3. Instinian promised to restore Sylverius, open condition that he would cleare himselfe, aberwise to be confined to one City. Patarensis that laboured the Release of Sylverius, did not oppose against the Condition. Baronius, anno 538 num. 13. a Iustinianu Epistola ad Iohannem 2, que habetur, in Codice, in prime Titulo. Que est Caput omnium Ecclesiarum. If we should grant you, that that Rescript is not Counterfeit, set He meaneth no more, but Primus Episcoporum. As for the word [Caput] you have heard how common st bath beene, without any fenfe of Monarchy.

Our Second discouery of the falshood and Vanity of your former Consequence, taken from the Testimonies of some of the Ancient Fathers about mentioned.

SECT. 7.

The Fathers that have beene alleadged were of the Each flerne Church, and therefore doubtlesse were of the Faith * See about Cap. 9. of those Generall Councels in the East, which have * beene knowne to oppose themselves to the pretended Papall Inristiation, as oft as they had just Cause so to doe. Which one Consideration ought to be your full satisfaction in this point. Notwithstanding, for a clearer conviction of that fallhood, which we have beene constrained so often to complaine of in your Objectors, We proceed to a Second Answer, which is by Retorsion, in auouching your owne witnesses against you.

See after de q.

* See aboue,Cap.

Saint Basil is the "Sixth Witnesse which your Cardinall produced: one so adverse to your Cause, as that hee (you "know) sell into an extreme distrust of the Church of Rome, which be justly condemned of Pride and Ignorance; and also accompted Athanasius Bishop of Antioch to be in his time (in respect of his sound and sincere judgement) The Chiefe Head of all others. If now Saint Basil cannot be called a Subject to your Monarch, the Pope of Rome, then ought you to have patience with Protestants, who have tenne-fold more just cause against the Church of Rome, than he at that time possibly could have.

* See about at t.

b Baronius Anno 412.88m.43. Saint Cyrill Patriarch of Alexandria hath beene cited for the "Ninth witnesse; whom (because his Testimonie requireth a larger discussion) we have reserved to this place. The Story concerning him (as you may collect out of your b Barronius) consistent of Three parts: 1. In behalfe of Theophilus, Predecessor to Cyrill, the 2. Touching Atticus Patriarch of Constantinople, an Admonisher of Cyrill, the 3. Is acted by Cyrill himselfe.

Theophilus

Theophilus Patriarch of Alexandria, and Predecessor to Ibiden num 44.

Cyrill, was Excommunicated by Pope Innocentius, for not 6.46.

admitting of the name of Chrysostome (now dead) into the dead This name. Dyptickes, or Tables of publike Commemorations: in which sandis. Excommunication the same Theophilus continued vntill the Populi concordiz last houre of his death. And how little support you can have grants, (necessitesfor that, which your Cardinall addeth, touching his altering of te premente) ne his opinion at the very point of death, will appeare in hand-populi arbitrio

ling the Second and Third part.

Secondly therefore Attions Patriarch of Constantinople, gom noteth: Cogiwho had runne the same course of Opposition with Theophi- tur Atticus restilus, against the Restoring of the Name of Chrysostome, now hannis. And Asafter the death of Theophilus inclineth to the other fide; and Oftendimus Atunderstanding that Cyrill was chosen Patriarch of Alexan- ticum coadum dria, in succession of Theophilus, he writesh to Cyril an Epistle, centio Romano wherein he recompteth Theophilus in the number of d Saints, Pontifice refineand seeketh to perswade Cyrill to the Restoring of Chryso-nis. And yet mefromes name into the publike Records. But will you know by wer produceth any what Reasons? even by the Conference had with the Empe-but this forenamed rour Theodosius, and fignifying that he was " Urged unto it in Num 49 which had a war of the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had with the Empe-but this forenamed to the conference had a conference h by the necessity of the present distraction and tumultuous nesse of Necessity occasiothe people : but not fo much as in one fyllable to haue any con- ned by the Tafideration of the Popes will and Command, or of the danger of ple; as the Pre-his Excommunication; belike the stinch of that his Thunder-cedents and Con-bolt was not to ranche and conbolt was not so rancke and noysome in his daies. Nay con-Parenthesis doe trarily, as (f Baronius will haue vs to obserue) Attions (euen plainely shew. at this time of his yeelding to the reftoring of the name of scilad -413. Chrysostome) being extremely displeased with the Church of quod in Roma-Rome, by which he himselfe had beene excommunicated, called a cuius commuother two Easterne Bishops Schismatickes, even because they nione iaundin rehad ionned in Communion with her. What? call men Schifma perinfensus, tickes, for joyning Communion with the Church of Rome? Paulinum & Eus-Then it is plaine, that he yeeldeth not to the Restoring of Chry-defunctos, qui illi fostome's Name by compulsion of the Pope, as hath beene fai- vant, Schismaticos ned. And it is as cleare, that Theophilus did not recant his for vocas. mer judgement at the point of death; elfe would Attions have vied this as an Argument to perswade Cyrill, in behalfe of Chryfostome; especially making mention of Theophilus in the

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c Ibidem mum at ar Theophilusia siense e Findentement 9 servences iluga gravia, (necession-Religion's res ex

432.7471.13. Atticus reuerenvir,& Catholica fidei propugnator fortifimus. Ex Epifola Calefiini, h Idemanno 412. num.53.Ex quo, &c.Epiftola Cyril-li ad Atticum.

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fame Epiffle: and whether rather Atticus, that lived in the fame Time with Theophilus, know better the manner thereof or a Relator that came many hundred yeeres after, judge you. Bur (which is most evident of all) Attiens, although hee did now That which was defired of the Pope of Rome, concerning Chryfoftome, notwithstanding calling those Bishops Schif. on tomorning matickes, who for their respect to Chrysostome iouned Com. munion with that Excommunicating Church of Rome, and yet naming Theophilus a Saint; doth proue fufficiently that Theo. philus, whom the Pope had Excommunicated, neuer fought and and to have Vnion with him before his death. Neuertheleffe this Barmin anna Atticus, Eighteene yeeres after his death, was acknowledged by Pope Celestinus to have beene & A most strong Champion diffime momoriz for the Catholike Faith.

Now entereth Cyrill himselfe to act his owne part. Hee. after hee had professed his defence of the Canon of Nice against Chryfostome, returneth this Answer to Atticus: h Since the time that you Atticus (faith he) have beene Bishop in the Sea of Constantinople, no man resisted your meetings or Synods in the Church, or if any wilfully separated themselves, yet by the grace of Christ they were recalled. And who was there among the · missor yallsook Magistrates, that was not obedient unto you? Or what one man for this cause is now without the Church? Surely none. But you tell me that, fince your relenting, much peace hath in-Sued in the Churches: be it so, yet there being so many Churches with vs, which stand out against the restoring of the name of Chrysostome, we may not diffent from them. Thus Saint Cyrill in his Epiftle, as your Cardinall hath related. Where hee speaketh of the Churches of Constantinople and Antioch: of Confrantinople hee affirmeth that at all times (therefore in the time when Attiens himselfe the Bishop of Constantinople was Excommunicated by the Church of Rome, as hath beene confessed) both Clergie, Magistrates, and people within those Churches did (notwithstanding the Papall dis-vnion, and Separation) Communicate with Atticus. And now concerning his owne Patriarchall Church of Alexandria, Cyril himselfe professeth that hee must not dissent from it, and many other Churches in Greece, that yeelded not to the Decree of the Church

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Church of Rome : which againe ouerthroweth your Article of absolute Necessity of Subjection to the Romans Church.

Cyrill proceedeth in his Answer to Atticus : But wee i Inobedientes, condemne them (faith he) that obey not the power of God, ufing &c Ibid sum. 56. that saying (of the Prophet,) we have cured Bubylon, and shee is not healed; let us for sake her. For we may not (because of the speaches of some, if any such speaches be Suffer the Canons of the Church to be abolished. So he. By which words he laboureth to perswade Atticus againe to gaine say the Commemoration of Chrysoftome, which the Pope, by all his meanes of threats of Excommunications, and persuasions, sought to effect. But what of all this? will you fay. What? hearken to your Cardinall.k Reader, I would have thee Consider (faith he) that k Ibiden was in this bitternesse of contention which Cyrill now had, against so Consideres his the Restitution of the name of Chrysostome, & against whom he inneigheth in this Epistle, yet for Renerence Sake hee durst not fay any thing openly and expressely against Pope Innocentius, who was the Author and chiefe cause of reforing Chrysostomes name into the Dyptickes, and reuenged himselfe upon those that withstood it, as did Theophilus Predecessor to Cyril, whom for that cause the Pope deprined of his Communion. Thus farre reacheth your Cardinals Consideration.

From whence you may be pleased to confider with vs how Illy and smoothly your Cardinall stydeth over this piece of ice, for feare breaking it, and of falling in. Cyrill (forfooth) for Renerence durst not say any thing openly against Pope Innocentius, who authorized the restoring of Chrysostome, &c. As though it might not be faid, Quid verba audiam, cumfacta videam? words are but shadowes, deeds are substantialls. And Cyrift did more, and that openly, than your Cardinall faith he durft fay. For knowing that Theophilus had beene Excommunicate, for Oppoling the Decree of the Pope, yet doth Cyrill perfift in the same Opposition; which may be a fecond Argument vnto vs, that Theophilus had not recanted be-

fore his death.

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Secondly, knowing that Atticus, Patriarch of Constanti-

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nople had beene likewise deprived of the Popes Communion, notwithstanding doth Cyrill perswade Attions, by his letters, to stand in the defence of the same Cause.

Thirdly, knowing that Pope Innocenting did fill vrge the advancing of the Memory of Chrysoftome, neuerthelesse doth Cyrill actually refift it. Can a man interpret it a point of Reuerence toward a Monarch, to fay nothing, and yet openly to withfland his Monarchy? So falle in those daies was your Article of Necessity of Subjection to the Church of Rome, in the judgement of Saint Cyrill, who indeed deserved of the Church of Christ the Title of a Saint, and is so acknowledged

by your felues.

1 Bellar. lib. de Scriptoribus Ec-clesiasticis. Tit. Sanchus Cyrillus Alexandrinus. m Baronius Anno 412.num.69. Vs Nicepherus lib.14. Cap. 28. Videre (inquit)vifus eft Cyrillus se ipsum pulsum a Ionan. ne, comitatu, & diuino, quod cir ca cum crat, farel. litio maxime freto .- Proinde Synodum Prouin cialem coegit, & Iohannis nomen fimul & iple & reliqui . in facro Alba propelucrunt,

* See about at Z.

Gladly would your " Baronius (if it might bee) support your Cause by the Testimony of Nicephorm, who sheweth that Cyrill reformed his judgement before his death. But if were it reasonable to beleeue a Tale of Nicephorus (an Author often reprodued by your sclues, for his Fabuloufne fe being facris adibus ex- made more than Eight hundred yeere after the party is dead, yet can it not any whit serue your turne; because hee telleth that Cyrill corrected his errour, concerning his dif-estimation of Chrysostome, moued thereunto by a Vision that hee had, wherein He thought be faw Chrysoftome expelling him out of the Church; and therefore he affembled a Provinciall Synod, for the restoring of the name of Chrysostome into the publike Tables of the Church. We should have expected, in a Case concerning your Papall Monarchy, that Cyrill that was thus moved by a Vision of Chrysustome, to repent the not-restoring of his name, should have much more beene moved by his certaine knowledge of the displeasure of your Supreme Monarch the Pope of Rome, who did nothing but flash and thunder out Excommunications against all Opposites and that the Restitution of Chrysostomes name should have beene done fimply by Submiffion to the same Popes Decree, and not onely according to Cyrill his determination, by the confent of his owne Prouinciall Councell: or that the Cause of alteration should have beene (if Nicephorus may deserue any credit)onely by vertue of a Vision in a dreame.

The * Eleuenth, and (for wee should bee two tedious to purfue

pursue your Cardinalls vnconscionablenesse in each one) the * See aboue in dilast, that we shall insist in, is Acacius Bishop of Constantinople. " Baronim Anno He is brought in to witnesse, in his Epistle to Pope Simplicius, 478. num. 6 Acathat the same Pope had The Care of all Churches, as if the brejtus, aduersus word, Vninerfall Care of all Churches, did conclude an Vni- Rom Pontificem uerfall power and Monarchy over them all. The Vanity of Et anno 483, num. which Consequence bath beene discourred by divers Instan- 78. Recipit, quos ces in Others, to whom the like Univerfall Care of all Churches nauit, was applied; as vnto Saint Paul, in the dayes of Peter, to Athanafins in the dayes of Pope Inlines, and to the Bishops of tentiam Excom-France, in the dayes of Pope Eleutherius; in whom you will municationis in Acacium profest. france, in the dayes of Pope Livering lesse intended than a p Leo Imperator sweare (weeknow) there was nothing lesse intended than a p Leo Imperator sweare (weeknow) there was nothing lesse intended than a p Leo Imperator Monarchicall l'opedome. But that this sense should be colle- sont a Eccel. 1]s que cted out of the words of Acacius, it exceedeth all limits of mo- contra hac-indesty. For what one Bishop can you name of those times, that contra venerabieuer opposed himself more against the Iurisdiction of the Pope les Ecclesias, quaof Rome, than did this Patriarch of Constantinople, Acacim? rum facerdotium

This you may eafily try, by the manifold out-cries of Ba- ac religiocissimus Patriarcha nostrae ronius vpon him, for his defence of Peter Mogge, by him effa- Pieratis pater Ablished in the Bishopricke of Alexandria, against the will of cacius &c .- Sathe same Pope Simplicius, calling him an Franticke man vio- que religiossssman lently opposite unto the Bishop of Rome; insomuch that the Pope huius Ciuitatis did . Excommunicate him: but hee shewed his contempt of trem nostra piethat Cenfure sufficiently, by living and dying therein. Was not tatis, & Christia. this Witnesse worthily selected by your Cardinall, trow you? doxe Religion is who, in that hee faith, doth nothing advantage Papall claime; omnium, weiufand in that which he publikely worketh and acteth, doth quite fanctiffmam feouerthrow it.

Wee may not let passe the publike Sanction and Decree of super Episcopothe Emperour P Leo, whereby hee authorized and ratified the rum creationibus, & iure ante alios great dignitie of the Patriarchship of Constantinople, and the residendi & core-Patriarchthereof. For therein he calleth Acacius A most blef- ra omnia,que ansed and religious Patriarke: the Church of Constantinople hee from vel nobis nameth The Mother of all Christians, that professe the Ortho- imperantibus hadox Religion : the Privileges of that Church hee requireth and turshabere in perdecreeth to be as ample as ever they at any time had beene be Regia Vibis in. fore, or in the time of his Empire; and to continue in the same with indicamus latitude and extent perpetually to all future ages. This is the & fancimus, Bare-

wers places.

o Idem anno 484. num.17. Papa fen. norum Oithodem priuilegia & honores omnes te Imperium no. effect 3.4.

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effect of this Emperors Decree : and can this accord with your Romish Monarchie?

q Ad hec Leonis Anno 472.num.4. proculdubio verbis concepta, & ftylo fuperbiæ exarata, Haud verbailla effe po tuerint, quibus di. citur Constanti. nopolitanam Ec: clefiam Christianorum omnium, & Orthodox & Religionis Matrem effe.

* See aboue difcuffed at large Cap. 3.

* See about Cap. 8.9.5.

Your 9 Baronius the chiefe Herald that we can read of, for verba sic Baronius, the blazoning and magnifying of it, will say No: for he fretteth Hac Leo, fed Aca- at the very heart in reading of it, and therefore voon his owne cij fastu tumentis sole conjecture will have his Reader thinke, that the frame of this Sanction was stiled by Acacius himselfe, that called the Church of Constantinople, The Mother of all Christians proenim pij Principis fessing the Orthodox Faith; and that therefore these were not

(faith he) the words of that godly Emperor. So he.

As though the Church of Constantinople, so large in its own Ecclesiasticall Dioces, and by reason of the Emperiall Seat in that Citie, so potent in the discharge of Patriarchall Function, might not be called the Mother of All Orthodoxall Churches, although not as Rome fallely and ridiculously stileth her selfe, as if the were the Procreating Mother of all Churches, fince Christ, and so (for many * Churches Christian were planted before Rome) a Mother, before she was borne a Childe : yet a Nursing Mother might Constantinople be then justly named, fo farre as her care and endeauor fought and laboured the Conferuation of all others in pietie and Religion. But, not to stand voon the Stile, looke voon the Matter it felfe, and then will this Godly Emperour proue, as Theodosius, and other Predecessours before him, a Patron of the Priviledges of the Church of Constantinople, Equall with the Prerogatives of ROME, according to the Decree of the Generall Councell of * Chalcedon, notwithstanding the much furning and fretting of your Popes thereat, to this day. And who can blame your later and Monarchicall Popes, who know right well that Monarchie brooketh no Aqualitie. Cafar, if hee will be Monarch, must be either Solus, or Nullus; onely One, or None at all.

CHALLENGE.

TF the importunitie of the Cause had not exacted of vs lo large a discourse, we might have spared thus much paines, which wee haue bestowed in this disquisition, for the discouery ur

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very of the Vanitie of your Romish Claime, by the Testimony of the Ancient Fathers in the Greeke Church, wherein haue bin laid open fo many falfehoods of your Proctor, as that hee r Bellarmine. may be justly suspected to have pleaded your Romane Cause Strenne fane, feruently enough, but (according to the Prouerbe) Graca fide.

Your Obietions from the Sentences of Latine Fathers for your Papall Defence, and the Falshood and Vanitie thereof discouered.

First from Saint Cyprian.

SECT. 8.

THE First Father, whom your Cardinall produceth, for & Bellar, lib. 2. de proofe that the Church of Rome and Bishop thereof is Rom. Pont. Cap. 16. fole Monarke over all other Churches and Bishops, is Cypri- Vallate, Neds Caan: wee fay, Cyprian that Pole-starre of true Bishops, and ad-put queritur,mirable Martyr of Christ, whom, wee have proved to have in radice.] Ex lib. beene, by his writings, as an Ecclesiasticall Hanniball at the 1. Epist. I. ad Corgates of Rome, crying defiance to the prefumed Monarchie fes oborte funt, thereof. And fooner shall your Cardinall pull the Club of Her- quod non facercules out of his hands, than wrest away from Cyprians Wri-peratur, nec vnus tings the Patronage, which Protestants thence have for defence __ad tempus facerdos,& index of this present Cause.

The Obiection of your Cardinall is onely a racking of certaine phrases of Cyprian, as namely one Church, one Root, one lium. Et lib. 2. Priest in Christ his stead, one Chaire, one Bishopricke, one Bi- dem Cornelium: Mop, &c. Euery one of these Ones hee expoundeth to point out [Nouatianus conin speciall the Proper Church of Rome, and not to be either v- tra Ecclesian fefed Generally, for what foeuer Church or Bishop elle, nor yet cit; nempe Con-

nelium. [Haredoti Dei obtem-- ad tempus -vice Christi cogitatur]&c.Vbi intelligit Cornetrar um caput extraium Cornelio tanquam Capiti

Orthodoxorum. Et lib.r. Epist. 8 ad plebem univer fam. Deus vnus, vna Ecclefia, & Cathedra vna super Perrum fundata - vnum Sacerdorium.]Certe intelligit vnam Cathedram,& Ecclesiam unam numero,non species& Cathedram vnam fingularem que totam Ecclefiam docet. Et lib.de Vnitate, vbi dicit Episcoparus vnus eft, &c] vbi Episcopatus vnus intelligitur vt Ecclesia vna : vt multi rami vna atbor, ratione vnius radicis seu Capitis. Er cum dicit [Episcopatus vnus est, cuius a fingulis in solidum pars tenetur] sed non aqualis, neque codem modo. Es Epift.ad Quintum, vbi dicis [Neminem se facere Episcopum Episcoporum] loquitur de ijs qui erant in Carthaginensi Ecclesia. Et vbi addit [Episcopum non iudicari nisi à solo Deo lloquitur de rebus dubijs & occultis. Hec Bellarminus. This last, as well as the rest, he could not but know to be falle, for he spake it in the Question concerning Rebaptization, which he himselfe beleeved (his owne word) as Manifell.

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particularly for Cyprian himselfe, or for the Church of Carthage, whereof he was Bishop. This is the maine iffue of this

Cause, concerning the Testimonies of Cyprian.

Two Formes of Answering lye directly before vs: First is, that Cyprian may be expounded by his owne Words. Second. VnamCathedram ly, that his Words may be interpreted by his Workes. One Originem ab vno Chaire (faith hee) beginning at Peter; but to fignific that hee ment not the Chaire of Iurisdiction in One, but of Vnion efult. Hoc erant v. qually in Many, he addeth: The other Apostles were the same tique & ceteri A- with Peter, indued with equall honour and power. Therefore by [Chaire] hee meant not any particular See of Peter, but the Vnion of one Vniuerfall Church, gouerned by an Aristocraticall Equality of many.

We leave the true Peter, and come to the counterfeit, whom Eccleffa vna mon you call your Pope, and see if you can take any better hold either at the word Episcopatus, Bishoprick, or Episcopus, Bishop. latorum. Edit. Basil, " There is one Bisbopricke (Saith Cyprian) dispersed throughout the world, confisting of the vnanimous multitude of many Bishops. If by One Bishopricke were meant onely the See of Rome, then should there be so many Bishops of Rome, as there are Bishops throughout the world. This one Sentence of Cyprian breaketh the necke of your Cardinals conceit, that will vnus Episcoporum haue vs to vnderstand by [Bishopricke] in Cyprian the Individuall Bishopricke of the Pope of Rome, and not a generall

Complexion and Comprehension of All.

But that you may further know that Cyprian himselfe will challenge a part in this Bishopricke, as well as the Pope, Wee re debemus, qui in (faith he) that gouerne in the Church ought to hold Unity, that Ecclefia practide. Co me may prove the Difference of the Church ought to hold Unity, that so we may prove the Bishopricke to be but one: The Bishopricke is but one, a portion whereof is wholly and fully held of Euery Bishop. To fignifie that, in the Essentiall nature of a Bishop, euery Bishop is equall, and the Collection of All doth equally make vp this One Universall Bishopricke. Which can no more lis in folidum pars agree (as your Cardinall would have it) to the Particular Bishopricke of Rome, than if hee would conclude, that because there is One Man-hood, whereof every man whatfoever in the world hath equally a portion, therefore this Man-hood is proper to Clement Pope of Rome.

t Cyprian de Umitate Ecclefia. coffituit, &vnitatis incipientem sua authoritate dispopostoli, quod fuit Petrus, pari confortio praditi,& honoris & pote. flatis, fed exordium ab vnitare proficifcitur, vt ffretur Tract.3. de Simplicit. Praapud Frob. Anno 1525.

u Cum fit a Chrifto Ecclesia vna per totum mundum in multa membra diuifa, item Episcopatus multorum concordi numerofitate

diffulus. Cyprian lib.4. Epift.2. ad Antonianum. x Quam vnita-

mus vt Épiscopa tum quoque ipli vnum & indiui-· fum probemus. Item. Episcopatus vnus

eft cuius a fingutenetur.Cyprian. de Unitat. Eccle-

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If your Plea faile in the word One Bishopricke, it will nener prevaile in the word One Bishop; for Bishopricke and Bi-(hop are Relatines, and inferre the same Consequence, Cyprian writing to Pope Cornelius, faith that There ought to be but y Vium Episco-One Bishop in the Catholike Church: which soundeth in the pum in Catholica braines of your 2 Teachers, that by Catholike Church is ment bere. Copriantiz. the Vniuerfall Church of Christ; and by One Bishop particular- Epist. 11. ly Cornelius the then Bishop of Rome : A Glosse which neither um locum, & Bel Cyprian, nor Cornelius himselse will admit. Not Cornelius, larminu. who describing the lewd properties of Nonatus, who sought to fnatch the Bishopricke of Rome from him, 2 Nonatus (faith he) a Novatum omwould have us to thinke for sooth that hee did forget that there licet, vnum solum ought to be but One Bishop in the Catholike Church, wherein Episcopum is rathere are fix and forty Priests, and season Deacons: where the John emphasia word Catholike Church is not taken in the proper sense of V- nonignorabat niuerfall Church (as you would have it, to make him an Vni- quadraginta fex, werfall Bishop) but it is taken for a Church professing the Ca- Diaconos septem, tholike Faith: in which signification the word Catholike umli.6, cap. 35. Church doth agree as well with any Orthodox Church, as with the Church of Rome. You discerne this as well as we, for hee speaketh expresly of a Catholike Church which hath but Fortie and fix Priests, and but seauen Deacons. You are (wee thinke) already ashamed to heare of such a paucitie of Priests and Deacons within albeit but the Suburbs of the Citie of Rome: which to pronounce of the whole and Vniuerfall Church Catholike, throughout the world, feemeth to be as loud alye, almost, as can be in the Vniuerfall world, and as little truth then can there be in your Obiections. Wee returne to Cyprian, who fometimes speaketh of One

Bishop at large, and sometimes with Relation to himselfe. Nonatian (faith hee) could not obtaine the Bishopricke (mea- b cyprian lib.4. ning of Rome) although hee had bin made Bishop (namely Epist. a. ad Amonithereof) by his fellow Bishops, that is to say, Nonatian Bo no. Episcopatum hops. Who then should have the Bishopricke? Who, but autem tenere non possession possession in Cornelius, who was made Bishop of Rome (for this is implipiscopus prins fa ed) by his Orthodox fellow Bishops? If in this place [Bishop] corpor fuorum

must fignifie One onely Bishop, how commeth the Bishop of Corpore. Rome to have Fellow-Bishops? Doe not [Onely] and [Also]

make a plaine Solecisme? And other Bishops there alwayes were; except when you make onely the Pope the One Bifhop, as the onely Vicar of Christ, you make all other Bishops (against your owne Conclusions) to be but the Vicars of the

Pope.

At the length Cyprian commeth to plead his owne Caufe. Once writing to Pope Cornelius, c I cannot but feake with sus, quando Epis griefe (saith hee) and I am constrained to say it, when a copus in locum Bishop elected in peace, and approved of his people Fourtur, quando a po yeares, &c. Where, by [Bishop] hee could not understand Cornelius Pope of Rome, who lived Bishop but d'Two yeares; but ment indeede himselfe. Againe, writing to his Aduerfary Pupianus, who fought to ouertop him, e Hence fprang plebi sue in Epis Schismes and Haresies (faith Cyprian) when that one Bicopatu quadrien shop, that gouerneth the Church, is infolently contemned: as niò iam probatus substitute should say, the Fraternitie hath not had a Rishop these fixe yeares, nor the Flocke a Shepheard, nor God a Priest. e Cyprian. 1.4. Ep. Which words, the injurie hee received of his Adversary, compelled him to speake of himselse; and his owne modestie, to speake in the Third person, as not of himselfe. Lastly, when hee calleth the Church f One, which (faith hee) possesset all the grace of Christ; the spouse of the Church, wherein speaking of himselfe) we have authoritie and rule: must the word [Church] here also Individually point out the Particular Church of Rome? So should Cyprian be said to have gouerned the Particular See of Rome, which whether it were alone, or with Cornelius, it dissolueth his Menarchie?

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What thall wee say to the sayings of Cyprian? if hee had beleeved your Article of Papall Monarchie, as a Dollrine of Faith, hee that laid downe his life, for the Profession of our true Monarke and Head Christ, the Lord of life, was he either such a Coward, that hee durst not plainely professe this Faith? or else such an Infant as that hee could not expresse it in the proper ftyle of that Article, concerning the Pope of Rome, the Bishop of Bishops, the Father of Fathers, the High-Priest of Christ, and Monarch of the Universall Church, or at least some one Syllable to that effect? of which Attributes

c Dico dolens, iragio in pace degitur, quando collegis omnibus fideliter iundus, d Bellar. Chronol. Vnde Schismata & Hærefes obortæ funt, nifi dum Episcopus, qui V. nus eft,& Ecclefiz przeft, fuperbå quorundam præsumptione contemnitur? -Etiam fex annis (Fronicas) nec fraternitas habue rit Episcopum, nec grex Pastorem, -nec-Christus Antistitem,nec deus facerdotem. - Tu iudicem te nostri conflitueris. f Haceft vna (Ecclesia) que possidet omnem fui domini poteflatem : in hac præfidemus. Cyprian. ad Inbaia. Bum. Ep. 77. edit. Paneil.

butes your Cardinall hath made a faire Diademe, and fitted it onely to your Head, the Pope. And so indeede Cyprian would have infiled Pope Cornelius, if he had bin of your Faith: For * Out of the abundance of the heart the mouth speaketh. Yet what Faith did that holy mouth of Saint Cyprian vtter, in his * Mat. 12.34 inscribing of Pope Cornelius? In all his & Epistles to that g See bis Epifles. Pope, hee faluteth him with onely Charissime Frater, Most deare Brother, and taketh his Vale with the same, Most deare Brother, Farewell. And in his Epistles vato others, falling into mention of the fame Pope Cornelius, whom hee indeede both much loued and honoured, yet hee exceedeth not these Epithets: h Our fellow-Bishop Cornelius, our Col- h Lib. 4. Epist. 2.ad legue, or fellow in office Cornelius, and O Brother Antonia- copo nostro Cornus, our Brother Cornelius, &c. Behold this in a secular nelio:--Fratrem glasse, and conceiue what a despight it were vnto a King, to Cornelium-Collegam nostrum heare his Vassall salute him with a Farewell fellow Henrie. Cornelium,&c. Fie, fie; what will you make of the Fathers? will you judge Frater Antoniane. them so witlesse, or senselesse as not to have understood their stles ad Iubaia-Morals? Yet so you propound them. For some where they num, ad Pupiant, giue glorious Titles to the Popes of Rome, and in euery fuch one, you point out the Pope, the Monarch of the Church; notwithstanding the same Fathers gave the like Titles also to " others : Sometime they joyne more familiarly * See abone, with Popes, by Tearmes of Fellowship and Brotherhood, and yet euen then also you will haue them to beleeue your Pope to be their Monarch. What Solecismes must these be? The First, as if one should put the Diadem vpon the Kings foot: the Second, as if hee should put the Kings shooe vpon his head. This is not spoken by vs, to note the holy Fathers of such default (farre be it from vs) but to condemne your Authors and Disputers of want of sobrietie, that thus reason beyond all reason. Thus have you heard Cyprian interpret his Words by his owne Word.

Will you now heare Cyprian speake by his Acts and Deeds? wee shall but be your remembrancers of that which hath bin see about, largely proued already, as namely Cyprian his * Reprehences, 12.5.2. ding and taunting the person of Stephen the Pope of Rome, and Successour to Cornelius, contradicting his Decrees, opposing

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Chap.13 his Romane Councell, disclaiming his claime of Appeales, contemning his threats of Excommunication. Can you perswade your selves that Cyprian could have escaped the crueltie of Iames Observations, your Romish Inquisition, if hee had lived, and so behaved him. felfe a Bishop among you at this day? All this while we have priani suppositi. Icile a billiop attorig you at this day? All this write we have the Epistola 3. Cle said nothing of the i Corruptions of the writings of Cyprian, which your Papalists feede vpon,

i See our Doctor In operibus Cyri Rom ad Cle. rum Carthaginen. Supposititia Epist. 67. Stephano Fratri.

Our like Discouerie of the like Vanitie of your Proofes, out of other the Latine Fathers.

SECT. 9.

k Bellarmin, lib. 2. de Rom. Pont. cap. 16. Optatus Cypriani sententiam sequitur de Vnica Cathedra & fingulari non folum Petri, fed fuccessorum eius, vique ad Syricium. Optatus contra Parmenianum. Vbi dicit Quinque este Ecclefiæ totius dotes, ac primam effe Vnicam Petri Cathedram, in qua ab emnibus seruari debet Vnitas.

1 Optatus lib. 2. Catholica est Ecelefia, que eft in eoto terrarum orbe diffusa, eius iam funt com.

HE Second Father is OPTATVS. Concerning whom your Objection maketh for vs a good Answere. For if Optatus (as lice & faith) followed the judgement of Cyprian, than it followeth that the foresaid Indgement of Cyprian may resolue vs of the Doctrine of Optatus; to wit, that by One Chaire or Church, hee ment the whole Vniuerfall Church professing the same Catholike Faith; and that the Particular Church of Rome, as it then stood, was an excellent Portion thereof, built vpon the same Faith of Peter, which all Christians professe: but onely a Portion, because the same Father obiecteth against the Donatists their want of Union with the Churches of Asia (commended by Saint John in his Renelation) as well as with Rome. You have no fellowship (faith hee) with the seauen Angels of Asia: what soener is without these Seanen Churches is an alien; namely, from the Catholike Church and Saluation. Which Doctrine of Optatus is sufficient to proue all Appropriators of an Infallible and Perperualt Church, to onely Rome, to be little better then Donatists. If you require a further Answer, you may receive it from a farre more elegant penne, which will tell you that

memoranda ornamenta - inter quas Cathedra eft prima - qua Vnica pag. 39. But not fale Romane: For hee addeth Pag. 47. Nullam communisment habere probamini cum septem Angelis, qui sunt apud secios nostros in Asia. - Extra leptem Beclesias, quicquid foris est alienum est. his Decrees, oppoint

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Optatus, who required a necessary Vnion with the Romane Chaire, yet never taught any Necessity of Vniversall Subjection unto it. Nay, so farre was he from acknowledgement of Monarchicall Dominion in the Pope, that he calleth him absolutely his Fellow. So he. As for Necessity of Vnion, it is no more than he required to be had (as you have heard) unto the Churches of Asia: so that when soever Rome (as Asia hath done) shall depart from the sincerity of the Apostolicall profession, the departure from that must dissolve the Necessity of Union.

The third Latine Father is a Ambrose, the fourth of Hierom, the fifth P Augustine. If we thought it not an injury vnto you to repeat the former Answers, which have been made to all these Objections, it were an easie matter for vs to be superfluous. When you shall review the places, then we doubt not but it will seeme, as well to you as vnto vs, an hatefull thing to see what violence your Objections have offered to these witnesses of Antiquity, but much more to their owne consciences, in inforcing these witnesses to speake the language of Babell, and conspiring together to build the Tower of Papall Monarchy, which both their words and Acts (as you have already heard) do in a manner consound.

The fixt is 9 Prosper, whose meaning might have bene better knowne, if he had written in prose, and not assumed socium smplie vnto him the liberty of a Poet. Yet he, and the seauenth, namely "Victor Vticensis call the Church of Rome The Head of all Churches. But how? in power and Iurisdiction? you could never prooue this out of any ancient Father: No, but ambrosius, in seven as Antioch and Constantinople, with other Churches, have bene so called in other respects.

det Optatis R manum Papan socium simplic vocare. Casante Exercit in Baro 16.5. 140.

n Bellarm.quo pra. Tertius est could never prooue this out of any ancient Father: No, but 1.ad Timotheu eap. 3. Ecclesius R manum Papan socium simplication of all Churches. But how? in power and Iurisdiction? you pra. Tertius est could never prooue this out of any ancient Father: No, but 1.ad Timotheu eap. 3. Ecclesius R manum Papan socium simplication of all Churches. But how? in power and Iurisdiction? you pra. Tertius est could never prooue this out of any ancient Father: No, but 1.ad Timotheu eap. 3. Ecclesius R manum Papan socium simplication of all Churches.

The eight is f Vincentius Lyrinensis, in whose Testimonie fus. Et lib.3. de your Cardinall doth first mistake a mountaine for a man, and Sacramentis cap.

m Optatus in codem libro Odano loquitur aperté de Communione vnitatis non Dominii; paulò post dicit, poterant Apostoli non communicare cum B. Petro, & recitare verba Christi de Petro negaturo fe, & ta men bono vnitatis, &c. Et in lib. 5. Eft ergo in v. niuerfis feruientibus non Dominium sed obsequium: & in eo.
dem libro postquam de Cathedra Petri, Liberio
(inquit) secoessit Damasus, Damaso Syricius, hodie qui noster est Zozi. mus, cum quo totus orbis commercio formatarum in vna Communionis focietate concordat. Audet Optatus Romanum Papam Socium fimpliciter vocare. Cafanbon. Exercit in Baroniis 16.5.140. n Bellarm.quo fupra. Tertius eft 1.ad Timotheum. cap. 3. Ecclefia Dei domus, cuius Rector eft Damasus. Et lib. 3. de 1. In omnibus cu-

pio sequi Romanam Beclesiam, &c. o Quartus est Hieronymus. Epist. ad Ageruchiam: Cùm surarem Damasum, Et in Epist. ad Damasum de nomine Hypostase & Quintus est Augustinus Epist. 162. In Romana Ecclesia semper viguit Principatus.

* Ambrose. See aboue, cap. 12. §. 7. August. 1bid. §. 8. Hieronymus. Epist. 6. q Sextus Prosper. Sedes Roma Petri, que Pastoralis honoris sada caput mundi, &c. Lib. de Justini.

* Septimus Victor Vicensis, qui appellat Romanam Ecclesiam caput omnium Ecclesiam. Lib. 2. de Persec. Vandal.

* See aboue in thu Chapter. f Ocauus Vincentius Lyrinensis in suo Commentario. Leca sunt Epistola Felicis & Iulij vrbis Roma Episcopo si: & vt non solum caput orbis, verum etiam latera illi iudicio testimonium perhiberent, adhibitus est à Metidie Beatus Cyprianus, a septentione Sanctus Ambrosius, &c Vi des Romanu Pontificem vocari caput orbis terrarum. Bell. quo supra.

fecondly painting, for person. For Lyrinensis called not the Popes of Rome, namely Felix and Inline; nor the Church of Rome, but the Citie of Rome, The Head of all the world What is more frequent than Rome to be called the Head of the Church, Caput orbis, after an Ethnick file, because of the Ciuill Dominion thereof ouer other Nations? Hee called also Carthage on the North, and Milan on the South, the Sides, by reason of their situations, onely figuratively. And although he had in like manner called the Bishop of Rome the Head. and the other two Bilhops his Sides, must therefore the Pope of Rome be truly and absolutly judged to be the Monarchicall Head of the Church, in the meaning of Lyrinensis? Then must you as absolutely beleeve that Cyprian of Carthage, and Am. brose of Milan, and their Successors, were alwaies to continue the Sides of the Catholike Church. Is this good learning, thus to fnatch at advantages of naked Metaphors, and with 'Michol to present vnto vs an image for a man? But who is there that knoweth not how little the Church of Rome is beholden to Vincentius Lyrinensis? who writing a Booke, which you your selues call E Little in bulke, but most great in weight and tute maximum, de worth, wherein he giueth Resolution to all Catholikes how they should discerne the True Church; yet neuer remembred your Romane Article, of making the Church of Rome the Mother, Mistris, and Monarch of all the Churches in the world, without Subjection whereunto (as you fay) there is no Salvation. But how should a man remember that which hee neuer forgot, or forget that which he neuer learnt? For if this had bene his Faith, his booke of Resolutions which you say was so Little, might have bene comprehended in one leafe, and almost in one line, to wit; There is but one Catholike Church, which is the Roman, which hath the Promise of perpetuall infallibility, stand ener to this, and then you cannot but be a good Catholike. Nay, he matcheth the Easterne Church with the Westerne, as you have heard. And in the same Book, entituled Against all profane Innovations, he doth throughout condemne all your new Articles of the now Romane Church,

by one infallable, and inviolable Rule, which is this; that No

* 1. Sam.19.

profanis vocum nouiratibus. Bell. Lib.de Scriptoribus Ecclef.Tit. Vincent. Lyrin.

t Opusculum par-

num mole, fed vir

- * See above, Cap. 7. S.L.

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was not taught and professed in the dayes of the spostles.

Your last Father, for due Antiquity, is " Caffidore, who be u Nonus eft Cafficause he saith no more than hath bene formerly said, we for pin. 2. Bellar. que beare to answer more, than hath bene answered: that from fupra. Particular Answers, we may now speedily addresse our selues to the more Generall.

Our Generall Discouery of the Falshood and Vanity of the former Obiections, out of the Ancient Fathers.

SECT.

Istingue tempora, is a necessary Aphorisme and Caution, especially in historicall Observations. * Right glorious * Pfal. 27.2. things are spoken of thee, O City of God, faith David of Ierufalem: but when? when the Inhabitants professed the true worship of God. But assoone as they revolted from God, then Bethel became Bethauen, and the Virgin Sion an Adulterous whore. So say wee; Right admirable commendations have bene often Anciently attributed to the Church and Bi-Mops of Rome, for their Integritie of life, Conflancie in the Faith, Care and Conscience for the preservation of all Churches in the Christian profession: But not to distinguish in both these the differences of Times, by [was] from [Is] were to confound Chaftity with Adultery, God with Belial, & Christ with Antichrift.

Apply we this to the point in Question. Take vnto you this Position: * When the Fathers say that the Church of tres Romanam Rome cannot erre, the word [Cannot] is not to be taken abso- Ecclesian non Intely, and simply. How like you this Thesis? Do you approue posse proper joing non ascriof it? Then do all your proofes from Testimonies of Ancient bitur absolute, &
simpliciter, sed Fathers, concerning the power, dignity, and integrity of the quandiu sedes Ancient Church of Rome, vanish with their times; because the Apostolica ibi manet. Bellar.lib. Church of Rome is long fince farre degenerated from her first 4.de Rom. Pout.c. 4. integrity. But do you not allow it? why, it is the Confession of Bellarmine, the greatest Champion that your Church hath had in these later Ages. He onely addeth to the Thesis, this

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Caution:

Caution: So long as the Apostolical Sea continueth at Rome; he should have said with vs (according to the General Doctrine of the Fathers) So long as the ancient, and sincere Faith, and sincere worship is preserved at Rome: for it is not Sedes, but Fides that defineth a Church.

And for your further knowledge, that the Commendations, given vnto Rome and other Churches in the dayes of

* See aboue in di-

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other Fathers?

* See aboue in this

Antiquity, were not abfolutly and fimply understood, call but to mind how * often Tertullian, Ireneus, Augustine, Optatus, and other Fathers (for the proofe of Orthodox Do-Strines) did instance in the Churches of Corinth Theffaly, Antioch, Afia, and other Churches, as well as in Rome. To give you one Example for all, in the last of Asia, (because it commeth first to hand) it is that which you received but even now out of Optatus; who speaking of the Churches of Asia, Who-Coener (faith he) is without these Churches, (namely concerning the Faith professed) is an Alien, and without Saluation. This was then as justly said of Asia, as now it cannot be said thereof: and what one Encomium of Presidence, (onelythat of Order excepted) or ludgment, or Sanctity hath bene euer exhibited to Ancient Popes, by any Excellency of Titles, which (as you * haue heard, by iust Parallells) haue not bene communicated vnto Athanasius, Basil, Augustine, and some

Yet are we not contented with this Answer (although otherwise most true) but add, for clearer Demonstration of this Truth, and auerre that the glorious Phrases, which were anciently ascribed to the Church of Rome and her Bishops, were not given as absolutely and simply belonging to her, no not in those very times of Antiquity, when they were more proper vnto her. For * Cyprian that said in his Epistle to Pope Cornelius, that No persidious nesse could have accesse to Rome, meant not that this his Commendation should continue in Succession with their Popes; who himselfe, in his Epistle to Pope Stephen (one who a yeare after the death of Cornelius succeeded in the same Popedome) did vehemently reproue, yea and reproach him for admitting the very same kind of Persidiousnesse before mentioned; even by his allowing of False

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* See aboue, Chap.

False and perfidious Excommunicates, and Incorrigible persons, Appealing to his See. And * Hierom, who accompted * See about cop. 13
euery one Prophane and execrable, that did not Communicate with Pope Damasus, would not have so farre honoured
Pope Liberius, whom hee himselse brandeth with a blacke
marke of Subscribing to Arian Heresie. Lastly, Saint * Au- * See about, Cap.
gustine, that magnified Rome in this style, saying, The Principality of the Romane Chaire did almaies flourists, extended
not this to an Absolute Monarchy, who himselse was one of
them that, in the Councell of Africke, clipped the wings thereof, by decreeing that Transmarine Appeales should not be
made, meaning to Rome. The speed we make to new matter will not suffer vs to multiply Instances from other former Examples.

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I. CHALLENGE.

A S often therefore as you have objected vnto vs the Ex-A comiastical speaches of Ancient Fathers, we may challenge you to obserue the difference betweene your Obiections, and our Retorfions. You vige onely the Phrase, and we the Reason of the speach. Againe, you have obtruded the found of Words of the Fathers, we have opposed their evident Alls and Deeds, the best Interpreters of their sayings. From their Acts therefore, we take confidence to argue that (to omit the great and weightier matters) if S. Polycarpus would not yeeld to the Church and Pope of Rome, no not fo much as in a Feast-day; Saint Augustine, not so much as in a Fast; Saint Basil, not so much as in exception against onely the Word Hypoftasis; Saint Ambrose, not so much as in a Ceremony of Washing of feet; which are (you will thinke) in respect but matters of Mint, annise, and cummin: how shall not our Opposition stand instillable, who refuse Vnion and Subjection vnto her, for the great matter of the Law, & word of God?If Vilincation of the Sufficiency of his written Testaments, if Mutilation of a true Sacrament, and (which is worse) the Addition of five falle ones, if babling in unknowne prayer, if forging of new Faiths, and (not to speake of the daily tyrannie vpon mens R 3

mens Consciences, by her strange Aurgoises, or New Configurations) is in some respects, as absurd as Heathenish Idolatrie may seeme vnto you instrante of exception against here wherein our Prosession is instified from point to point by the same Fathers. So damnable is your now Romane Article of Absolute Necessity of Vnion and Subjection unto the Church and Bishop of Rome, as without which there is no Saluation: by which, together with your Aduersaries, you damne those whom enery where you assume to have bene your owne Ansient Fathers on earth, and now acknowledge them Saints in heaven.

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Ascond Consideration, which is to be had in this point, as to observe the list of all the Fathers, whom your Cardinall, in the strength of his learning and judgement, hath produced to guard and defend this your Monarchy of the Church of Rome, or Bishop thereof. The number of the Greeke Fathers are but Thirteene, and of the Latine but Elemen, within the space of the first fixe hundred yeares, which we call the extent of Primitive Antiquitie: But he omitteth Origen, Tertullian, Instin Marryr, Russians, and aboue fistic Fathers more, whom he citeth in his? Catalogue of Ecclessical writers, to have written Bookes of Apalogies, Presentations, and Treatifes against the Heretickes and Schismatickes of those former ages.

y Bellerm.lib.de Scriptoribu Ecclefialtieis.

moin

Now would we but demand of your ingenuitie, whether you can thinke it a matter, we say not credible, but even so much as fanciable to thinke that of almost an hundred Witnesses of the Truth of Antiquity, so many as have bene omitted (and had as great conflicts with Heretickes and Schismatickes) should say just nothing at all, for the dignifying of the Monerchical Invisition of Rome, when the very acknowledgement thereof might (if true) have bene in their Time the Decision of the whole Cause, and almost of all other Controverses in Religion; yea and a Reparation of all Schismes in the Church of Christ. And that they also, that are alleaged,

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alleaged, for proofe of the fame Attributes, fhould fay nothing more in effect for Rome and her Bifton, than vpenthe like occasions they have faid of other Orthodox Churches and Bishops; and not thus onely, but that furthermore some of the fame Fathers have wreftled and juffled with that your pretended Momarch, and oftentimes given him the foyle. To whom we might adde Tercullian, of whom it hath "bene " See about, cap. 7. confessed, that in the time of his Catholicisme he did not give 5.1 that respect to Kome, as is done at this day, but marchalled her magnus vir prowith the Church of Corinch & Others; infomuch that if he had bene now aliue, he could not have of caped conpunished. And after est magistro. Non fuille fairs his defection vnto Montanisme, he called indeed the then Pope his detection vnto Montanisme, he called indeed the then Pope equum Pontifici High Pope, and Bishop of Bishops; but (as is also 2 Confessed) Romex libro de Pudicitia intelliby way of Ironie and scorne : so observable, even in his daies (which were about the yeare 217. after Christ) was the Prefumption of the Romane Pope.

z Tertullianus fecto quo Bearus Cyprianus vius gimus, Benedidum Papam ap-pellans, & Pontificem fc. Maxi. mum Epilcopum

Episcoporum; que Ironicos ab co dicta videntur, seu in Victorem, seu in alium. Massemin de Episcop.

III. The last CHALLENGE, concerning the end in interior for sinomitted car of Ancient Futbers, American for called, may be canfi-

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Twill be Obicated, that the Popes of thefe daies do ftill res a Licethee no-Itaine the Places and Tieles; which were of their Predecel mina [Sanctiffi-mus, & Beatiffifors. This we deny not no more than we do that many No min] Level pilble mens Heires eniby the houses, Escucheons, and Robes of mo cupetine their Ancestors, who have little inheritance in their Fathers sul cuidam vita virtues. You your felues can give vs Examples in the former, ac morum dignitate fan diffimo, who confesse that the Denomination of your Pope, to instile postes verò rehim thus , [Your Holineffe] was fir fogiuen to Pope A Leo a tenta funt ratione muneris & officij, bour the yeare 440. for his Holine for fake, and fantitive of quod Pontifex life : Yet is this (you know) continued (if we may believe Institut, Moral. euen your most b Popula Authors) to Popes who have bene par. 2, lib. 2 cap. 4. Most wicked, yea sometimes Apostativall vather than Aposto Genebrard. See alicalis and resained one win refeelt of their Fundions Or if above. this will not ferue, yet have you another Engine, whereby to Papa qui unpiffi-booke in those Tutes, whiles you teach that A Pope who mis actionibus

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Ecclesiam fæda dicipotell Pontifex male memoria, die quod nont quia respiciendum est non acid quod fecit, sed quod debuit. Gloffa apud Extrauag. lib.4. cap. Dudum.

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in his life defiled his Sea with most lend and beastly actions, notwithstanding after his death, may not be intitled Pope of bad, but of BLESSED MEMORY, Why because hereby (lay you) is considered, not what be did, but what he onght to have done. In which sense we shall as easily yeeld vnto your Romane Church (in respect of Faith) the Appellation of Catholike, as could belong to fuch Popes the Title of Holineffe. senfeffed, the fit the time of his Caballel me he did not on

Your fourth kind of Obietions are taken from the Teffimonies of Ancient Popes, as well from their Titles, as in their Acts and Deeds. July work wind

his defection vinto Montanisme, he called indeed the then Pope

First of their Titles; and a Discovery of the Vanity of this Defence, out of the Testimonies of Popes of the first three hundred yeares after Christ. Licorning, que l'enrece el co dien vidente, feu in Vidente, des in niviem Mafrense de Enfre

SECT. II.

VR Inquisition is concerning the judgement of Antiquity: and Antiquity, properly so called, may be confined within the Circumference of the first fixe hundred yeares. In the first three hundred yeares whereof are produced among the Popes by 4 your Cardinall, for the proofe of Papal Monarchie ouer the Catholike Church, the names of thefe Popes, to wit; Clemens, Anacletus, Engriftus, Alex ander, Pius, Anicetus, Victor, Zepherinus, Calixtus, Lucius, Marcellus, Enfebine, Miltiades, Marcus fomewhat more than the full number of an Inquest of men; set col how it were well, if it might be faid, Good, and true. Forale though these Popes were just and holy men in themselves, and bleffed Professor Christ, most of them sealing their Faith with their bloud : Yet feeing that the Epiftles, which are cited in their names, for witnessing your Ramane Articles were falfely fathered vpon them, it must needes be confesfed that you have not all those Popes , but onely the Names of so many Popes to patronize your Cause. For albeit that grapheton, and some same bet Stapleton,

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Lichthau ... & Bellame, lib. de Rom.Pont. cap.14.

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e Stapleton, Turrian, and some other of your late Schoole-Romani Ecclesiae men propound these Epistles and Testimonies as Most authen-Rom Primatum ticall, and no-way to be suspected; Yet your Cardinall, euen constanter collegerunt, and no-way to be suspected; Yet your Cardinall, euen constanter collegerunt, Clemens, when he iudgeth them to be most Ancient, she weth how Anacletus,—little repose he could have in them, when as he is compelled quorum omnium testimonia nec suspected for the suspection of these Epistles, which I dare not affirme to have beene untenties selfenon doubtedly the Epistles, namely which were written by those dubites. Lege Popes.

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In this point a learned man in our Church, one fingularly Stapleton, de dofludied in the disquistion of Antiquity, for discerning of the
proper workes of Fathers, from the forged and counterfeit, Canuloc, Theel,
hath given you sufficient Reasons in his & Censure of Writers,
hath given you sufficient Reasons in his & Censure of Writers,
lib. 6. cap. 2.

to prove the objected Epistles, which your Cardinall himf Quamuis aliquos
— crores in eos
felse consessent to be Donbtfull, to bee vindoubtedly Bastard,
and adulterate: Partly h by the errors that are apparant in
them, no lesse absurd than to turne Cephas into Caput, a
firmare aussim, nee in a
dubitatas esse af
firmare aussim, cer
dibito. Bellarm.

Suppositions and bastardly fasse. Thus have almost all of these,
by some of your Doctors, as namely Cardinall Cassans, Carg Rab. Cocus no.
dinall Turrecremata, Cardinall Baronius, and (by your leave)

Cardinall Bellarmine himselse, together with Contins, Binius,
and other learned men, selected for the correcting of Gratian,
Toste Bellarm. lib.

Toste Bellarm. lib.

Teste Bellarm. lib.

Wee might adde heereunto, that whereas among infinite 2. de Monach. cap. 40.
multitudes of men, each man is diffinguished and discernable i De Epist. Cle
from another in face and countenance, in gesture and voice, memis, Adulterina
este Cardinal, Cu.
yet these Epistles now objected have all the same style, and for same Concord
Seylus est orationis quasi Nasus) as it were the same Nose, and Cath. lib. 3. Cap. 2.
Comestor Epist.
that, (as you cannot but know) and horrid barbarous one Scholast in Att.
too: whereas the Writings of these Ropes were doubtlesse poTurrecremata
lished and elegant, as were the workes of other Authors, in Sum. lib. 2. cap. 101

Romani Ecclefia Franc. Turriand

num 43. Binius Anner, in Epift. Anaclesi. 3. Cufanus lib. 2. cap. 34. Comius dift. 6. qu. 1. cap. Beatus. Evaristi Omnia istius Decreta videri possure suppositius. Comius Annet in cap. 30. 44. Aliter. Calixti Epistolas se-lecti viri, in emendando Gratiano, rejecerum: Teste Antonia, Augustino de Emendatione Gratiani L.2. Deinde de Epistola Clementa, Euste bij. Milti du, Bellarminus: Intertibell, virum illi authores sunt, quorum nomi a pra se ferunt. sib. 2. de Consirmat. cap. 7. Hac omnia habentur su Coconostro, in Censura Scriptorum. k "piscopi Obediendi: Peto ve prome orare Debeas: Rigosus tostor: Lugere indisciplinitatem: Charitatiue agere: Iugiabilites stare, &c.

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those daies. And is not this good arguing? Did not the Maid finde out Peter to bee a Galilean by his Language, when thee faid Thy speach berrayerb thee? and did not the german, Clemens, Oilendites discerne their enemies the Ephramites by their de-Leastern A feet of pronouncing Shibbotesh, even as the Character of a man is feene by his fpeach? and there I relieve, which hader not afferme to have break was

doubredle to Fre B No LL LA HO insen by thole debies. Lege

TN Examination of these Premises you may finde just matter for Challenge of your owne Proctors, and Pleaders for Lib. S. cap 14 let Canaloc. Theat. the Poper Primacy, from these Popes, by reason of their fourefold miurie. First to their Aduersaries the Protestants, whom they traduce as enemies to Antiquity, in not admitting the Testimonies of so hely Popes of the Primitive age, which all Christians ought to beleeue and reuerence. But in this clamour they abuse their Readers, by delivering voto them onely the names of Popes Epistles; as is vivall in falle Certificates, wherein a man shall reade a Catalogue of names of men, whereunto the parties themselves never yeelded their consents or as in a Stage-play, wherein are presented Personates, inflead of Persons themselves; and to the chins of boyes are fixed the beards of old men. Is not this a theatricall forgery?

Secondly, to your Poper, by vrging writings in their names, which (if they were theirs) must proue them to have beene foolish, false, and barbarous. Our zeale therefore to those blesfed Popes doth challenge your Objectors of extreme injury to

their memory.

Thirdly to the Church of Rome, as well Ancient as Succeffine; that when you boalt fo much of the truth of your Theditions, as a Nuncapatine Testament of Christ, wherein your Chiefest Article is your Doctrine of Papall Monarthy yet when we are to confult with the first witnesses, that should testifie this Article in the Romane Church it selfe, namely those Ancient Popes, we can have no better affurance of their Te-Rimonies, than as of fuch as are confessed to bee both fraught with Errors, and also falfely imposed vpon those Popes. Which is in effect to condemne your Romane Church of facrilegious negligence negligence and vnfaithfulnesse, in not preserving that facrum Depositum (as you call the Ancient Tradition of Popestrom hand to band) and confequently must inferre a just suspicion of Falshood in the Chiefest ground of your Romish Faith, the pretended Law of Tradition. Is not this also an injury?

But the greatest Injury that we lament is the wrong which your Objectors doe vnto their own Consciences; when fome will have all those Epiftles to be Authenticall, and worthy of absolute Beleefe without Exception, & yet are condemned by the most learned among you, who confesse and proue that they are mixed both with Theologicall & Chronologicall falfhoods. 1 Probanic Some againe (especially your | Cardinal) obtruding Epiffles tellimonis fundinthe names of Popes, and yet doubting whether they be truely cum &c. Bellar. the Epiftles of these Popes or no; and some other-where also re- 16, and Rom Pop lecting some of them as Counterfeits. So foolish is his Objection, in alleaging them, for Ancient, who could not be ignorant that there have beene Ancient forgeries, of which flampe your owne judicious Authors have noted these to bee. And that which exceedeth almost the highest note of (to speake mildely) Inconsideration, to proue your Doctrine of Romish Primacy from the word [Primatns] mentioned sometimes by the Bistreacheth) is an Argument, to judge them not to be so An- ms Toffe Coroning cient, because that that word was not of currant stampe in that Scriptoring pag. age. And what great injurie can any man doe, than that which 24 he doth to his owne Conscience? This trop of Copos Thelfa gotte

Finally pardon ve, if we cannot impute fuch a degree of Im. piety to those holy Popes, that they who lived in the times of those bloudy Massacres, wherin most of them, with infinite other godly Professors in the same Church of Rome, bequesthed their bodies to the fword, for the Paith of Christ, and their foules and spirits by Marryrdome to his armes of blefentitute Heckelia fednesse; should be wholly busyed in their Epistles, about poynts of Ordination of Priefts, Incomin of Geremonies, and advancing the Prevocatives of the Romane Church; but never esparum so Feto vere any fyllable of Exhortetion; and Confolation, in behalfe of the Flocke of Christ, dayly in the lawes of the Woodnish Respections of those times, as those Spiftles by you objected to make appeare.

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Your Obiections, from the Testimonies of Ancient Popes, of the Second Three hundred yeeres; and the Vanity thereof disconcred.

Manus SECT. I 2. april 1 3807

n Bellar.lib.z.de Rom. Pont. Cap. 14. Primus fit Iulius I. Epiftola ad Orientales. An ignari effis,&c. His verbis affirmat ad se pertinere ius omnium Caufas indicandi.2.Damasus; Sedi Apo-ftolice Reueren-tiam debitam,&c. Orientales vocat filios. Et alsbi, Ad nos tanquam Caput. 3 Syricius: Romana Beclefia vt Caput Corporis, 4. Zozimus Quiíquis post-ha-bitá Apostolica fedis authoritate neglexerit,&c. L. Innocentius 7. Sedes Apostolica caput Ecclesiars. Et sterum, Quem solicitudo maner omnium Ecclefiarum.6. Leo ad E. piscopos Thesfa-lon: Constantinop Antiochen, &c.7.Gelafius:Sedes Apostolica omnes iudicans,à nullo iudicatur. 8. Iohannes 2.Romanæ fedis Reuerentiam: omnium Beclefiarum Caput. 9. Petri tenet Principatum.10.Fe-

TOr the Second Three hundred yeeres are presented before Tys a Second Tury of a Twelve Popes, to give their Verdies for proofe of the extent of their owne Papall and Monarchicall power and Iurisdiction Ecclesiasticall, ouer the whole Church of Christ throughout the world. Manifold haue been the Answers of Many to these Testimonies, which the breuity that we have propounded to our selues in this Treatise, will not suffer vs to relate : our Answers shall be no lesse plaine, and yet more compendious. 1. Almost all of these Testimonies may be denied in that sense of absolute Monarchie, for the which they are propounded. As for the first man of the Inquest, viz. Pope Iulius, he plainely speaketh of Document & Instruction received from Peter; and not of Dominion, or Iurisdiction: which may be an Answer to many of the rest 2. Some speake not, but their Counterfeits, as the last Iurist Pope Gregory, in an Epistle, wherein Eufebius Bishop of Constantinople is said to have beene o Subject voto him; when as (as our Doctor P Reynolds hath proued) there was no Eusebius Bisbop of Constantinople, in the daies of Saint Gregory. This tricke of corrupting the writings of Antient Popes, as you have seene in their Epistles for the first Three hundred yeeres, giue vs iuster cause to suspect the Popish Scribes, in the Second Three hundred yeeres. 3. Some haue beene already fatisfied by Parallels. 4. 9 Renerence (fay some Popes) is due to the Apostalike See; So you know Saint Peter doth require of the Husband, * Honour towards his Wife; and Saint Paul of a Bishop, * Reverence unto Widomes. Reve-Anaflasis: Sedes rence therefore, which is nothing else but a due estimation of all persons, according to their Order and Degree, may bee lix 4. Ad sedem Apostolicam tanquam ad Caput, 11. Pelagius 2. Romana sedes caput est omnium Beclesiarum. 12. Gregorius 2. ius exercuit in multos : Constantinopolitanam Ecclesiam Romana Subicctam: — Caput Beclesia; &c. o Greg. lib. 7. Epist. 63. ad Pusebium Constantinopolitanum subicctum. p In Colloq. cum Harto. Cap. 8. 6. 5. q So Danassus, & Iohn 2, * 1. Pet. 3.7. Mariti-mulieri impartientes homorem, * 1. Tim. 5.3. Viduas honora. * Segabone in this Chapter, 2. 2. in Tipin a ome a Ela. Aris Rhet. L. 6. 3. exacted without any Note of Dominion. 5. Nine of these & Damasus, Sy.i. Popes call the Church of Rome and Bishop thereof either Leo, Iohannes, Head of all Churches, or One that hath the Care of all Felix, Pelagius, Gregorius. (hurches, or one having " Principality; Every of which (as t Innocentius. you know) were antiently ascribed to other Churches and " Anastasius. " See aboue in di-Bishops, besides the Romane.

6. Some may be checked by Retorsion, as in the first and x Iulius in Spisto. last witnesse. For the first; if from the words objected out of Eth solus fim qui that Epistle of Iulius, you shall inferre that he had Vninersall men meam solus Monarchy throughout the Catholike Church; then may wee fententiam feripmore justly conclude that the same Pope, being challenged by filed omvium tralorum & omnithe Bishops of the East (whom he calleth Most dearely belo- um Episcoporum: med) both for writing to them Alone, and from his owne lediffini) etfi fo-Authority, and also for transgressing the Canons of the lus scribo, tamen Church, by admitting men vinto his Communion, that had communem fenbeene by them deposed; and answering to the one that * Al- volo, Coepiscothough he wrote alone unto them, yet that he did it by consent of pos nostros Athabis fellow Bishops; and to the other flanding onely vpon his lem in comunioinstification, in not transgressing the Canons of Ancient Apud Binium p. Countels, hee was neither accompted of them, nor yet effee- 407. They shares bim also with the med himselfe the Universall Pope and Monarch of the breach of Canons Church.

As for the last, to wit Gregory, if in some tearmes he seeme y Greg. it. to speake somewhat lowd, as though he were very great, yet Epit. 54. CuamNoby confining himselfe to the y Constitution of Instinian, and in qua december disclaiming (as * you know) the Title of Vninersall Bishop of Archiepiscopum & Patriarcham the Church as most odious, euen in the now Romane fignifica- Dioccesis finire tion of Vniuerfall Iurisdiction, hee was too little to become in inta Canones that Sense a Romane Pope. Againe, * Damasin (fay you) cal- Novelle.133. led the Easterne Bishops, Sonnes: belike it was in loue. Yet See aboue Cap. 6. the same Easterne Bishops called Damasus & Brother, and Fel- S.6. low. Lastly, Some may be confuted and indeed confounded 2 Apud Theodo-by as Antient * Oppositions; as of the Orientalls, against the round lib.5. Cap. 9. Authority of Pope Inlins; of the Bishops of Africke, against bus & Colleges, the pretended Authority of Pope Zozimus; and of Cyrill a- Damalo, Ambrogain it Pope Innocentius.

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* Of all thefe we have spoken already See about in Our their places,

Our Generall Disconery of the Vanity of your Proofes of Papall Monarchy, from the mouthes of Popes themseluos, who have beene anciently noted of Pride.

SECT. 12.

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Vr Saujour Christ observing the equity of humane Law, applied it to himselfe, saying; If I give testimony Pudicuia in initio. of my selfe, my testimonie were not true And why then should mus, & Episcopus not this Consequence, vsed by Christ, be of force against your Consequences taken from the testimonies of those Popes, who boast themselves to be the onely Vicars of Christ? Yes verily, because there is such a practia, that is, Selfe-lone in every man so bewitching him, that he can discerne Any sooner than himselfe. Yea, and if in all Courts of Pleas greatest excepti--Nemo nostrú on is taken against selfe-Testimony, in a mans owne Cause, tyrannico terrore, then ought not this our Answer seeme harsh vnto you, if we should denie the Assumptions, which the Popes of Rome, even d Concil Africa. of more Primitive times, have made for the advantage of their Romane Inrifdiction: and that fo much the leffe, by how much the more many Popes of that age are noted to have beene taxed for their great Arrogancy, by the Ancient Fathers of their owne Times. Whereupon it is that we have heard *Tertullian girding at the Pope, as if hee would bee Bishop of Bi-Flaccidij somine, shops; b Polycrates contemning his threats of Excommunica-Romann Civita- tion, as Vaine Terrors: Cyprian noting the Popes Pride, tas Sacerdoribus, and scorning his Tyrannicall terror: The Pathers of the Conneell of a Africke (among whom Saint Augustine was one) branding Three Popes with the note of Smoakie Arrogance; and Saint Augustine himselfe poynting at the vaine Boasting of Rome : nay even Saint Hierone also durft fay, See done. Boasting of Rome . Hay cuell Saint Procom all June 1. Hay mith gallius Epifeno concerning the Ecclefiafticall State of that City, Away with h Grill: Non with the termes of Westerne Supercilions nesse & Pride? Others termenes quora- likewise (albeit more couertly and closely) twitted other damperminere Popes: h Cyrill Was more former formers. Popes; h Cyrill, We may not, (faith he) for the speaches of Canones violari, Some (meaning the Pope, with others) fuffer our Canons to bee &c.See about. infringed,

* Joh.5.31. 2 Tertullian de Pontifex fc. Max-Episcoporum. b Polycrates: cu Mu popular bari TOIS METERANGσομθροις. Eufeb. lib.5. Cap. 25. e Cyprian. Stephanus superbus. &c. See about chap. mus. Appellationis ius, typhus fumolus. Sas abaue Cap.9. 5.8. e Augustinus Qu.Va. & Nou. Testam.vum. 101. Quidam igitur & Diaconos Prefbyteris coc. quare contendit. cedat Ambitio. THE SUTURE

infringed: and Saint i Ambrose, We also have our senses a. i Ambros. Nos bout vs; speaking in Opposition to Rome, and intimating that sensum habemus. fhee conceited too highly of her owne ludgement. Thus thefe See above, Cap. 1 2 holy Fathers, concerning the Popes, of their daies, being o- k vigilius eo intherwise holy Fathers also. For we forbeare to Oppose against solentia progresyou the judgement of Authors of after-ages, who speake a- Conflantino poligainst the Romane Pride as liberally, as did k Nicephorus, who tanum Episco. condemned Pope Vigilius of Infolency, in Excommunicating nione excluserit. Mennas the Patriarch of Constantinople. Nay, and did not Niceph Hift.lib. one of your owne Prophets, in desence of the Superiority of the Councell about the Pope, fay that 1 Popes doe commonly 1 Almain See about fretch their fringes too much arrogating that to themselves, which is proper to a Councell.

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27: 4.

CHALLENGE

7Hat?holy Popes (wil you say) and yet preud, arrogant, V and challenging Dominion about others without the limits of their owne Iurisdiction? Yes, why not, They were the holy Disciples of Christ, that ambitiously wished, by the solicitation of their Mother, that " They might fit the one on the * Merke 10. right hand of Christ, and the other on the left in his Kingdome: they were also holy Apostles that sought among themselves, without any Ordinance of their Lord, " Who foould be Chiefe: * Luke 22. They were likewise zealously-holy servants of Christ that beyond their Commission would have had " fire from beauen, " Lute 9. vpon the Samaritans. And certainely many of the Papes especially of the Second Classis and rancke, within the compasse of the Second Three hundred yeeres, may be faid to have beene Successors of those Disciples and Apostles, as in many virtues, so in these kinde of defects also. And if this may be said of holy and Primitive Popes, what shall we thinke of those Popes. who a Thousand yeeres after them have degenerated both from the holinesse, and sincere Religion of their Predecessors? What? but as of Gyants, in respect, whose thumbs of Pride were greater than their Fathers Loynes. When the particulars of these our Answers, together with theis more Generall, are summed yp, and due subtraction made of those Objecti-

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ons, which are satisfied thereby, you shall finde that the Remainder for your aduantage will be just nothing at all. So vaine and friuolous is the pretence for your Romane Article of Vninerfall Inrifdiction oner the Church of Christ.

Your Second kinde of Objections, from the Testimonies of Popes, is from their Acts, in exercising of their pretended Papall Authority; and our Discouerie of the Vanity thereof.

SECT. 14.

m Bellar lib. 2.de Rom.Pont.Cap. 18. Ex authoritate, quam Pontifices exercueruntin alios Episcopos ficerent ad Pridendum.

His Vniuerfall Exercise of Papall Authority, your " Cardinall will have vs discerne in three points, I. Of Confirming; 2. Of Deposing; 3. Of Restoring other Bishops, where soener, by his owne Authority: Enery which act (faith he) toto orbe Inflitu- may be of it selfe a sufficient proofe of his Primacy oner all o-Restitutos: quoru ther Bishops. You may take for your first Answer, that ancifingula perfe fuf- ently Institutions of Metropolitans and Patriarchs were done matumeius often- by Communicatory letters to the Chiefe Patriarch, iveatias ergo, for Order-Sake: by Communicatory Letters, we say; or (as we may call them) Letters of Correspondence, to thew their agreement in the Faith : in which case the Bishop of Rome fent his Pall, in token of his Affent. So likewife the Popes Deposing of other Bishops, without the Romanc Dioces, was but an Expression of his Assent to others, that hee thought them iustly deposed. The same may be said of his power in Restitution of others, that had beene deposed, that it was the like manifestation of his Consent, to have such and such restored; euen as other Patriarchs often did. So that your Proofe fayleth in Two maine points: 1. You produce no one Example, wherein it can appeare, that the Pope could either Institute, Confirme, Depose, or Restore any such Bishop by his owne Authority alone, without the helpe of a Councell. 2. That infinite Examples are Recorded of Bishops, Metropolitans, and Patriarchs, which have beene Instituted, Deposed, and Restored without the Confent of the Bishop of Rome. Your

Your Cardinall himselfe foresceing thus much, seeketh to prevent it by a Second Opposition: " Although (faith he) the " Etflex Con-Pape did not himselfe Confirme all other Remote Bishops, yet hee Bellarm. Itid. §. might allow that power unto other Patriarkes and Primates, as Notandam. it feemeth bee did some-where. Marke [Hee might] that is to say, peraduenture hee did; and [As it seemeth] which is, as if hee had faid, It is but probable. Doe you not fee with what rotten Timber this your Master-builder frameth the Archpillar of your Romane Faith? and with what vntempered morter hee daubeth it, when hee hath done? Notwithstanding it be without all Peraduenture, that (if wee must beleeve o Conc. Constant. Pope o Agapet) There was not from the Ascention of Christ, un nerale anno.535. till the yeare 535. any one Bisop in all the East ordained by the Ad. . Imericania bands of any Bishop of Rome, before Mennas who was now so or - Epistola Synoda dained by Agapetus.

Secondly, know that your Cardinall, to proue that the Bi- symmatum. A

Secondly, know that your Cardinall, to proue that the Bi- good anon. A thop of Rome exercised his Authoritic of Instituting, Deposing, temporibut Apo- field million alium and Restoring of Bishops, within the Bishopricks of other Pa-viquam (nempe triarkes, giveth instance in some Bishops, which the 9 Popes preterhune Menthemselves, grueth instance in tome Bishops, which the I Popes nam Episcopum themselves have challenged to be within their owne Romans Constantinop) Dioces, as namely the Bishops of Thessaly, of France, of Spaine, orientalis Ecclesia of Africke, of Salonia, and some others. If any should take pum manibus novpon him to proue the Bishop of Durham to be Primare of the fire Tedis Ording-Prouince of Yorke, and to have authoritie over the Bishop of Tom. 2. pag. 431.

Chester, because he exerciseth his Episcopall Iurisdiction of a Dist. 11.C. Qui Instituting, Admonishing, Suspending, and Restoring Mini- rantus Provincia flers within his owne Bilhopricke of Durham, were this tole- que Romano Parable arguing trow you?

Thirdly, there is not a greater degree of futilitie faith Tul- Cufanus Concord. lie) than for any man to object that, to which, when it shall be autom numerante retorted vpon himselse, he shall not tell what to say : We shall & nominantur Hispania Gallia, therefore deale with you herein by the Art of Retorsion. Cy- Africa; And afprian, as Primate of the Primates within Africke, did (as terwards you baue Pamelius witnesseth of him) Institute whom he would with - Prominces within which also Dal-

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tum. Apud Surium nefciat. Enumeiecta funt, Card. Cath. 1. 2. c.7. Ibi

matia u compreben-Per omnem Africam Prouincia Sex - totidem erant Primates, fine Prima fedis ded, and Salonia. Episcopi: hoium omnium prima erat Episcopus Carthaginensis; apud illum summa erat potestas in creationibus Episcoporum quos vellet per Africam. Pamelius in Cyprian, lib. 4, Epist. 8, Ita Salmeron, ex Epist. Leonis, 9, ad Petr. & Ioh. African, Tom. 12. 11.68. S. Ad Canonem. f Quod factum lega noltri Ordi. manus ci in locum Basilidis imrescindere Ordi nationem iure quòd Basilides pergens Stepha num Collegam

Retenta a nobis rei veritate, ad comprobandam Ordinationem tuam facta authoritate majore, tum demum fcrupulo omni ex fingulorum pectoribus excusto, ve per Prouincia ifta po-

fitos litera fierent, legæ noftri, & communicatio. gem tuam, i.e. Catholica Eccle fiz Vniracem pariprobarent firmiter,& tenerent. Cyp.li.4. Epift. 8. Cornelio.

prifcum prædecessorum suorum

in the Prouinces of the other Primates. The same i Cyprian est in Sabini Col. Constituted Sabinus Bishop, instead of Basilides, whom hee had deposed, without the consent of Stephen the Pope of Rome; and after professed to hold the same Sabinus in his Bishopricke, poneretur. Neque notwithstanding the dislike, and as it were in despight of the fame Pope. Nor thus onely, but Cyprian againe will bee perfedam pereft, knowne to haue t Confirmed the Election of Pope Cornelius, whose Communion both hee (as himselfe speaketh) and his Col-

post crimina sua legues and Fellow-Bishops gaue approbation vnto.

Besides, Pope" Gregorie the First, vpon his Election, fent noftrum veritatis his Synodicall and Communicatorie Letters unto the Foure Pas Ignarum tetellit. Cyprian li.1. Epi.4. triarks, viz. Iohn of Constantinople, Eulogius of Alexandria. de Manuali, & Ba. Gregorie of Antioch, and lohn of Hierusalem, with tellification of his Orthodox Faith, in beleeuing the Foure Firft Generall Councels. And lest that you may thinke hee was the First Pope, that sought this kinde of Approbation, by such Synodicall and Circular Episbles, you are to observe (with your " Baronions) how hee in expresse words confesseth that hee did this According to the ancient Custome of his Predecessours: as was also observed by the Bishop of Segonia in omnes omnino in the Councell of Trent.

As for Excommunicating of Others, this being but a devette Vninerficol nying to have Communion with them, other Patriarks and Churches thought it as proper to themselves, to denie their Communion to the Pope, as the Pope could by dif-uniting himfelfe from them. Elfe could not the Easterne Bishops, among ter & Chariratem whom there were many Orthodoxe, 7 Capitulate with Pope Inlins to have Communion with him; but vpon this Condition, that he should have Communion with these Bishops, whom u Lobannes Diaco they had ordeined: other wife they professed Contrarily to have ma in vitá Grego. no Communion with him. Not to tell you that Diofcorus a did Synodican quo. Excommunicate Pope Leo. Yea, will you fay, an Heretike an rise fecundum ment of the East-Church, vpon a Common right and abilitie

morem Iohanni Constantinopolitano, Eulogio Alexandrino, Gregorio Antiocheno, & Iohanni Hierosolymitano deftinauit : - Quatuor Concilia suscipere & venerari me fateor, Nicanum sc. - Conftantino politanum — Ephelinum prinum - Chalcedonense — Quintum quoque veneror. Hec habenur spul spsion Gregorium, lib. 1. Epist. 4.6 24. x Baronim Anno 591, num.4. y Sozomen Hist. lib.3. sap.7. 2 Apud Gratianum, dist. 21. In tantum.

in all Churches, to denie their Communion to what other Churches foeuer, that they were perswaded to deserue their dif-union. Vpon which ground & Mennas Patriarch of Con- 2 Nicephorus lib. stantinople Excommunicated Vigilius Bishop of Rome: which though it were in an vniust Caule (such as in the Papall Excommunications often happen to be) yet doth it inferre this Truth, that vpon a just cause it was lawfull so to doe. We leave other Examples of Retortion, and come to the last Answer, by Opposition of your owne Popes against you, and such as were most zealous Exactors of all Rights belonging to the Pa-

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The matter standeth thus. After the period of just Antiquitie, which we prefix about the yeare Six hundred after Christ, b Hadrianus z. Pope b Hadrian the First, about the yeare 777. writing to the Epist. 1. ad Conflan-Emperour Constantine, and to his Empresse Irene, layeth timum Imperate-Claime to Two things; First to the Temporall Patrimonie of pud Binium Tom. 3. Saint Peter; Secondly, to an Ecclesiastical Inrisdiction, with- parts p.258. Polin some part of the Patriark hip of Constantinople; which hee Christianis & condefireth them to restore to the See of Rome; and he expresseth in cessa Patrimonihis Petition the Consecration of Bishops, & Archbishops. Foure- nobis restituere score yeeres after him succeedeth Pope Nicolas the First, who dignemini, ime reneweth the same Claime in his Epistle unto Michael the Episcoporum, & Emperour, propounding vnto him the Challenge formerly Archiepiscopomade by his Predecessour Hadrian; and specially and by name constat Traditio, hee setteth downe the particular Proxinces and Dioces, which nostre Diocesis were mith-held, or (as your d lesuite out of Leo Sapiens (aith) canonice Sanda had bin pulled away from the Bishopricke of Rome, to wit, the Romanz noffre Bishopricke of Theffalonica, the Bithop whereof had bin but cless. the Popes Vicar therein; together with the Regions of Acha. c Etiam Nicolaus ia, Mysia, Dardania, &c. wherein were the Metropolitanes Michaelem Impe. of Theffalie, Corinth, Athens, Nicopolis, and Patara.

ratorem. Oportet vestrum Imperiale decus-vt An-

tiquum morem, quem rollra Ecclesia habuit, vestiis temporibus restaurate dignemini; quatenus vicem uam noftra fedes per Epifcopos vestris in partibus conflitutos habuit, viz. Thessalonicentem, qui Romanz fedis vicem per Egirum veterem, Epirumque nouum, atque Illvrium, Macedoniam, Thessaliam, Achaiam, Daciam — Mysiam, Dardaniam, & Praualim, B. Petro — contradicere nullus prasumat : qua Antecessorum nostrorum temporibus sc. Damasi &c. Numerat Papas vsque ad Hormisdam. Apud Binium Iom. 3. part. 1. pag 647. Et ibidem paulo aute. Quia Hadrianus sanctissimus Prasul Antecessor noster, &c. d Iacobus Syrmundus Ief. Censura de Suburbicarys Regionibus: Discas a Leone Sapiente in Diatyposi, auulsos esse a Dioecesi Romana, iamque throno Costantinopolitano subiectos Metropolitanos Thessalonicense, Corinthi-um, Nicopolitanum, Atheniensem, Patarensem. Addit Regiones supra-nominatas a Papis, & subiungit : Do-cet Papa Nilolaus Antecessores suos omnes illas oras sacris dispositionibus institutisque temperasse. Cap 3.

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4b.3.cap. 38 ...

But to what end maketh all this his Plea? namely, that hee might exercise therein, as from his owne Authoritie, the Confeeration of Bishops and Arch-Bishops, and (to vie the words of your Icsuite) moderate all things throughout all those Regions, according to his owne Institutions and Ordinances. And for further Confirmation of his Right, hee pleadeth the Ancient posseision which his Ancestours had held from the time of Pope Damasus, vnto Pope Hormisda, that is to say, for the tearme of 154. yeares: so that now they had bin aboue Three

hundred yeares depriued of these Bishopricks.

Wee now hereupon demand; Doe your Popes, after fo long processe of time, require a Restitution of Right and power of Ecclefasticall Inrisdiction, in certaine Provinces Chriftian? then doubtleffe, all this time, was not their power Vniuerfall in All others wherefocuer. And furthermore the Patriarche of Constantinople, having Iurisdiction over the Mee Theodore. Hiff. tropolitanes of Pontus, Afia, and Thracia, confishing of e 28. Provinces; and your Popes making claims onely vnto Eight of those, for the execution of their Ecclesiasticall and Papall power, is it not evident that they outted themselves from all fuch Iurisdiction in any of the rest? And what shall be further faid of the other Patriark Ships of Alexandria, Antioch, and lerusalem? Some of them having Seauen, and some Ten Metropolitanes under them, and were as exempt from the Inrisdiction of the Pope of Rome, as any within the Patriarkship of Constantinople could be.

CHALLENGE.

NOW from your former Argument, according to the lawes of a Syllogisme, It must be thus: What Bishop soeuer doth exercise any Authoritie ouer others, to Institute, them by Confirmation of their Election, by Letters Communicatorie, or otherwise, and to Depose them; he hath Ecclesiasticall power ouer them, and they are under his Iurifdiction. But Popes of Rome have accordingly Instituted, Deposed, and Re-Stored Bishops in all Provinces in the Christian world. Therefore are they to be acknowledged the Vniverfall Monarchs therein,

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therein, and are not subject to Any, nor are any-way to be e-

qualled with Others. So you.

Now apply the Examples, which have bin granted, and then fee how often you shall vn-Monarke your Popes, and fet vp many vnexpected Anti-popes. First, by the power exercised by Cyprian, both in Confirming the Popes Election, and in withstanding dis Restitution: next, by the power assumed by those Patriarks, which Excommunicated your Popes, but principally by the Testimonies of your owne Popes; Pope Gregorie confessing it to have bin an Ancient custome in your Popes, to submit their Elections to the Approbation of other Patriarks, by their Synodicall letters, and fo to be acknowledged to be in their Communion: and lastly, by the Claime made by Two Popes, Hadrian and Nicolas, for the Restoring vnro them a power of exercifing their Ecclefiafticall Functions in certaine

Prouinces within the Patriarkship of Constantinople.

If A. B. challenge absolute Royaltie in Eight Towneships onely, within the Manor of C. D. (that Manor confiffing of 28. Towneships) wherein (saith A. B.) my Predecessours haue long fince had Fishing, Fowling, Waifes, Strayes, Deodants, and fuch like Prerogatives, what can be the iffue of this Plea, but that, whatfoeuer his Right hath bin to thefe Eight, yet his power for Fishing, Fowling, and the like hath not of a long time bin exercised accordingly? and againe, that pleading but for Eight, it is an acknowledgement that he renouneeth all Claime to any of the Twentie besides. So then your Popes Monarchicall Prerogative of Instituting, Deposing, and Restoring of all Bishops and Patriarkes throughout the Christian World, is now come to be somewhat abated, being confined within his owne Peculiars; as well as A. B. by his Plea for Fishing and Fowling. To conclude, whatsoever example of the Popes Confirmation of Bishops of other Dioces can be brought, in fuch Cases, is not an Act essentiall or proper voto him, but accidentall and of common Congruitie, rather than of Necessitie. all man make the visit of the production and the

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Your Fifth ground of Obiections, taken from a pretended Vniuerfall Right of Appeales to the Church and Pope of Rome, as a Principall part of your Romane Article.

> Our first Discouerie of the Falsehood and Vanitie of the First Pretences taken from the Councell of Sardice.

SECT. Dower of Appeale in any is indeede (as your Cardinall

f Bellarmin li.2. de Rom.Pont.c.21. Appellatio eft cer-tiflimum Argumentum Principatus.

Primò ex Conci-

lio Sardicen. Can.4. Cùm ali-

faith) A most certaine Argument of Dominion: to wit, if it be right, and proper; otherwise it is not Power, but Op. pression, nor Right, but Vsarpation. There were many Caufes, why the Catholike Bishops in the East should yeeld great Authoritie to the Biffiops of Rome in the West, before others, but g Bellermin. li.a. specially because of the Distractions and Schismes among themselves, by manifold Heretikes; and of the Union which in the Romane Church had continued and beene maintained by the Bilhops thereof, with great wiledome and constancie: quis. Et Can. 7.

Placuit, vt si deie besides the aduantage that the See of Rome had gotten in the cus confugerit ad Episcopum Ro time of the Imperialtie of that Citie. Notwithstanding, neuer managericlesia &c. shall you proue your Article of Necessitie of Subjection to the manageric less &c. shall you proue your Article of Saluation, by any Right of Church of Rome, upon Necessitie of Saluation, by any Right of Appeale to the Bishop thereof, which is the maine scope of your Cardinall in this place.

tim confirmatum, partim reprobatum, Bellarmin, l. 1. de Concilis tap.7. S. Primum. i Verum est iplos Patres Apliricana Concilij (in quo & Sanctus interfupræfatå ad Ce-feribere Epistola lestinum hanc Constitutionem, quam Gratianus afcribit Sardicensi Concilio, nulla Patrum Sy.

The Pirst Testimonie which hee propoundeth is out of the Councell of & Sardis. This Councell he produceth in this place, as a found Argument, which elfe-where hee ranketh among it Augustinus) in those Councels, that are to be h partly allowed, and partly reicted: As if Coyne partly mixed and Counterfeit ought to be taken for good paiment. Againe, in this hee alleageth such a Canon, which another Cardinall questioneth, saying, i Wee may lawfully doubt, whether there be any such Constitution exc And this againe is vrged to proue your Article of an

nodo inuenifie constitutam. Quare satis posset dubitari, an Sardicensis Concilij constitutio existat. Card. Cusanu lib. 3. de Concerd, Cathol, Cap. 250

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Absolute Monarchicall power, and Divine Right thereunto in the Pope of Rome, concerning the Prerogative of Appeales from all Christian Churches. A doctrine quite ouerthrowne by the fame Witnesse, whom your Proctor hath produced for this Cause, even the Synod of Sardis it felfe; and that Two manner of wayes (as your Cardinall & Cusanus will testifie) & Fuit autem in One is, that the fame Synod doth limit his power, giving him cilio, inhonorem Anthoritie to approne any thing concluded by a Particular Sy-petri, flatutumnod, but not to disallow it without the assistance of a new Sy. Romanum Pontinod: the Other, that the Right, which the Pope can claime in judicandis Parfor Appeales, dependeth Greatly opon humane Constitutions. ticularibusConci-Hee might as truely have faid [Altogether] as wer have al- formamibi tradiready proued, and the Tenor of the Conneell of Sardis it selfe tam, fi quod infe doth fully purport: If it please you (say they, speaking of a approbate, sed new Conflitution) let it be Orderned, &c. Would it have be- non improbate nifi per Novam come Orthodox Fathers fo to have fpoken, if in their judge- synodum. Et proment they had conceiured that power of Appeales to Rome to bat ille textus have beene the Ordinance of God? so dout autoff to 4 8 18 ad inem Papa valde

Wee confesse that the Supreame Right of Appeales is pro- a sure positivo, & consensu Synodiper to a Monarth, it being as Effentiall a part of his Monar- co dependere. Cachie to have the Right of Appeales, as it is for him to be a Mo-Sanu que supra.
narch. Wherefore bethinke your selues, if the Nobles in any " See about the Kingdome should write unto their Soveraigne, concerning the coden ca.8.5.5. Exercifing of his Authoritie received from his Ancestors (as 1 stomnibus the Pope pretendeth to have from Saint Peter) and should fay, placer, flatuar: Sy-Wee are pleased and contented that Appeales should be made Placet. Come, Sarunto your Maiestiel: whether this would not imply, in the die Company eares of the Monarch, as much as Lasa Maiestas; as though m Bellarmin.que he were now to receive an Authoritie from their Grant, and Jupra. 1. Gelalius beneuolence, wherein hee was inuefted and established by his pos Dardania: Primarie Right vito the Crowne. By this your Cardinals be de qualibet mundi ginning, you may gueffe with what conscience hee is like to Canones appellant Patistici mont vieno nud entrocine A en en C volucione a Leo proceede.

Examine well the m Marginals: First, If you remoue from coposGallie: effe his witnesses Parties themselves, many being the Testimonies Aniquissman consucrudinen. 3.

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Marcios excom-

municatus Romam venit. Epiph. Haref 42. 4. Fortunatus & Felix a Cyptiano depositi ad Cornelium ap. pellant, & Basilides ad Stephanum. 5. Athanasius ad Iulium. 6. Chrysostomus ad Innocentium. 7. Flauia. nus Constantinopolitanus ad Leonem. 8. Gregorius li.z. Epist. 6. de Theobano.

of

sius: at 2, Leo : at 8. Gregery.

o So at 7. Darda nia: at 8, Gallia: at 14. Thebanus.

p Heretikes at 3. Marcion at 4 Fortunatus, and Felix called by Cy prian Hoftes Dei. lib. 1. Epist. 4. and Basilides Idololatra. Ibid.

r Of Theodores Baronius, Anno 449.num 124. Scribit ad Renatum Presbyterum, vt perfuadeat Paomnia a vobis diti erimus, quecanque illa fuerint, veftris iudicijs confili. nes, at 1, Lee Confretudinem at 8. and Stephen. Bellarm. quo fupra.

Limit I . T. aug

" So at 1. Gela- of your " Popes themselues; For it Adoniah say hee is King, will Solomon, or any wife and faithfull Counfellour of State take his word for it? and yet he was a Kings Sonne, whereas the Pope neuer was either Sonne or Successour to such a Monarch, as hee faineth to himselfe. Secondly, If you except the Examples of those who Appeale to the Bishop of Rome, as being within his o Patriarkship, and therefore rather subject vnto him than others; this is as though a Procter would fay, My Client had Tithe in his owne Parish, therefore doe the next Parishes adjoyning owe their Tithes vnto him. Thirdly, If you passe by Appeales that were notoriously P Impious, such as were made by Fortunatus, Felix, and Basilides; in this Case you that plead to much for the Romane Bishop, could not have allowed Romulus to fay thus; Fugitives and Runnagates flye vnto mee for succour, in Opposition to their natural Kines and Soueraigns; therfore am I the King of those Kings Fourth-9 So Athenafur ly, If you omit fuch holy men, as 9 addressed their requests to at 5. Chryfostom at the Bishop of Rome (fuch as were Theodoret, Athanafius, Chry-(ostome, Flauianus) not as to a peremptory ludge, but as to a Patron and Arbitrary Daif-man, and one vpon whose Authoritie and credit one of them depending acknowledgeth in expresse words his reason, to wit; " The integritie of the Faith of the Pope, and promiting to abide his award, with the affiftance of others, and to be content therewith, what soener should be determined, relying vpontheir indgements, so Theodoret: (Now pz, propter eius fi whom one acknowledgeth to be his Patron and Arbitratour, dei integritatem, him he denieth to be his Iudge.) If, we say, these many Witnesdiat: fed perCon- fes may be forborne, then is there nothing at all faid for the Necessitie of your Romane Article of Papall Dominion, inrecentur his conten- spect of Vniuerfall Right of Appeale. Nay, Fifthly, if you will but obserue that the Popes, which are most apprehensive of Appeales to the Church of Rome, doe not plead any Right from f Gelafia Cano. Diune Authoritie, but onely from Ecclefiasticall Canons and Customes; fo then (for the Church can no more create an Article of Faith, for mans soule to beleeve, than it can create the foule of man) your Article cannot be of Faith, which wanteth Diuine Ordinance, the onely Foundation of Faith.

Our second Discouery of the Vanity of your Pretence, for Vninersall Right of Appeales to Rome, by an Argument taken from the Councell of Chalcedon.

SECT. 16.

NE whole Chapter is spent by your Cardinall, in an-Iwering the Obiection of Nilus Arch-Bifton of The falonica in Greece, proouing Appeales to have been as generally allowed vnto the Patriarch of Constantinople, as vnto the Patriarch of Rome, because of the Equall Priniledges granted by Generall Councels to the one with the other. In answer whereunto your Cardinall is so miserably perplexed, that we shall need no other Reply, than to manifest how manifoldly he is repugnant voto a Generall Councell, to evident Truths, and oftentimes vnto himselfe; as may appeare by the Mar- Bellarm. lib. 2. ginals. The Canon of the Councell of Chalcedon, held in the de Rom. Pont cap. yeare 45 1. standerh thus: If any Clerke have a Cause against a 22. Ad Obiett. Nivers Syno-Clerke, let him be indged by a Bishop, if against a Bishop by an dus Episcopo Co. Arch-Bishop, if against an Arch-Bishop, by the Primate, or by stantinop.paria the Bishop of Constantinople. The question is what is meant secum Romane. by E'Eaexos; translated Primate: He answereth, by allowing confutation. the Answer of Pope Nicolas , that by Primate is there meant 2. Concilia Chalthe Rilhop of Rome. False; for the Canon vieth a Climax of wie. Si Clericus Gradation from Clerke to Bishop, from Bishop to Arch-bishop, advertis Clericit, from Arch-Bishop to Primate, or the Bishop of Constantinople: ab Episcope indi-Therefore doth the word [PRIMATE] fignific that which is Episcopum ab expressed, namely the Bishop of Constantinople, and not that Archiepiscopo, si which is not expressed, viz. the Bishop of Rome.

Yet be it that it pointeth out the Biflip of Rome, then be- vel ab Episcopo ware the Popes Head of Monarchie, because the Bishop of Constantinop. Itaquevkinum

episcopum, à Pri-mate Diœcescos

indicium refer ur Conflaminopolitano. Resp. Nullum per it apper Dioccesos intelligi posse, nis. Romanum Qua sementia verior esse videtur un quia vox Graca se per non proprie Primatem sed Principem significat Papa autem solus Princeps cuius bet Christiana Dioccesos.— Is canon significat cantum permissionem Constantinopolitano Episcopo, at lex generalis est adeundi Romam. 2. Canones isti non habent robut apped nos, nisi. quatenus funt renouati à Romanis Pontificibus. — Nec est Canoniste de Appellatione, sed de Primo indicio. Nec enim Chalcedonenses Canones Sardicensibus yllo modo repugnane.

Constan.

Conftantinople in this Gradation, having the last, (that is the most excellent place) he must be confessed to be judged by that Canon, Superior, or at least Equal to the Bishop of Rome. As it doth appeare in the like case thus: A common Souldier is subiect to a Lieutenant, a Lieutenant to a Captaine, a Captaine to a Colonell, or to a Generall; shall Generall, in this place, be inferior to a Colonell? But the word [¿¿ae 205] (faith he) fignifieth a Prince, and therefore agreeth onely with the u Conc. Carbag. 3. Pope, who onely is a Prince. Falle; for the Councell of " Carthage, applying the fame word to Priefts, forbiddeth that any no 397. Ne quis appelletur (Gr. be called Prince of Priests. But the Councell Speaketh (faith he) of Appellants that were neare to Constantinople. Falle, for it speaketh Generally of Enery Church; as If a Clerke, If a Bishop, If an Arch-Bishop; not if some certaine, but whofoeuer. But the Canon (faith he) speaketh of the First indgement, and not of the Last, which is by Appeale. Most false; for the Canon it selfe denounceth peremptorily; y If any whoseeuer shall do contrary hereunto, let him be subject to Canonicall rit. Canonicis pe. punishments. Thus farre appeareth your Cardinalls repugnancy to the Truth of the Canon.

Carthag.cap. 36. x In quacunque Ecclesia, si Clericus,&c. Es xxige. nos. Apud Bi-nium. Tom. 2. Conc. Chalced.can.9. y Si quis autem contra hæc fecenis subiacebit.

Sub Cypriano. An-

Empros) Princeps

Sacerdotum, Surius Tom. 1. Conc.

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This Objection is a Gordian Knot, he could not votic it ias Epifcono Con with his teeth, and now Alexander-wife he will cut that which he cannot loofe. Thefe Canons of Chalcedon (faith he) Have no force in our Church, untill they shall be confirmed by some Pope. So he. Why, my Masters, was not this Councell one of the First and best Generall Councells? Did not your Pope Gregory adore this , with Three others, as the Gracle of God! Was there ever any ancient Orthodox Father (the Popes excepted) that tooke exception voto any Canon of that Connell? Oh! you the Children (forfooth) of Ancient Fathers, who can blow away three hundred and thirty Reuerend Fathers and Bilhops with one breath.

But how should he agree with Others, who in the third z Bellarm, quo futia Nicolai verior, place will be found at variance both with Pope Nicolas, and antiquier, doctor, with himselfe? 2 Nicotas (faith he) expounded the Canon a-S. Que. Es, Rede right, that by Primate was meant the Pope of Rome: and not-S.His. withstanding, for a farewell to this Objection, he faith that

* The Canon is to be under food of the First indgement. Which cuidently croffeth the Popes Exposition, who granting that de Appellatione, Judgement to be there allowed to the Bishop of Constantinople, Per permissionem, and extraordinarily, which b Per Regulam, non animaduentit. and ordinarily he challenged to belong to himfelfe, could not b Nicolam Epist. but vnderstand the Last, & therfore the chiefest sudgement; for ad Michaelem Im-Nicolas was one of the first vsurping Popes. But your Cardi- Binium, Tom. 3. nall that faith, Pope Nicelas did rightly expound it, if he would part. 1. p.688. Cum have him make his Papall Judgement (for in gradation of Ap-dixit Synodus Primatem, pre. peales the Last is alwaies the highest, and most excellent) to be ceptum dedit, rethe First, The Popes, we thinke, would judge him no true Proctor, but a plaine Pravaricator in their Caufe. So casse a dissunctiva conmatter it is for any, that will be repugnant to all Others, to be fet, Aut fedem found fometimes contradictory to himfelfe.

a Iste Canon Chalced. non eft sed de primo iudicio: quod Nilus gulamque conftituit: (ùm verò iunctione addictif-Constantinopolitanam, hoc fecundùm permiffionem indulfit.

Our third Discouery of the Vanity of your Pretence of Right of Appeales, the Principall part of your Romane Article, out of Saint Cyprian. Anno 2 56.

SECT. 17.

Aint Cyprian hath bene often an Actor with others in our Oformer Scenes, in this he entereth the stage alone. The Ar- tutum fit omnibus gument of his Epistle onto Pope Cornelius is. 1. His Expelling nobis, & aquum Fortunatus and Feliciffimus from his Communion; 2. Their fluor, a minica. Appeale to the Pope; 3. His Prevention by his Letters to the Pope, and his Reasons to perswade the Pope not to admit of crimen admissum, their Complaints. The summe whereof is comprized in one & fingulis Pastofentence, which if your Cardinall had fet downe fincerely, gis sit ascripta, without pulling our Witnes backe at the midft of his rafe (by quinque a guberomitting a principall part of his speach) the very Sentence it not rationer for felfe would have, on Cyprianus part, decided the whole disuns opener Caufe, concerning the point of Appeales to Rome. For feeing viique eos, quibus

infque carfaillic audiatur, vbi eft adus domino red-

Episcoporum concordiam concernem sua subdola & fallaci tementare collidere, sed ageresille causam suam, voi & accusatores habere, & tettes sui eximinis possent, nis si paucis desperatis & perditto interviduor esse authoritas Episcoporum in Africa constitutorum, qui iam de illis indicaucrum, & corum confeientiam multis delictorum laqueis vinctam iudicij fui nuper granitate damnarunt : iam caufa corum cognica est, iam de 1/2 dicta sen entia est: nec censura congruir Sacer lotum mobilis atque inconstantis animi lourate reprehendi. Cyprian. lib. r Epift 3.

that it is decreed (faith Cyprian to Pope Cornelius) of vs all, and it is likewise both equall and inst that every mans Cause be heard where the crime is committed: [And (which words your Cardinall thought good to pretermit) every Pastor hath committed unto him a portion of the flocke (of Christ) which he is to govern, & wheref he is to give an account unto God.] And doubtlesse they who are underour government ought not to gad and wander, nor rashly and cunningly to make a difference betweene Bishops that are at Vnity and Concord: but they should pleade their cause there, where both accusers and witnesses may be had; except some few desperate and naughty fellowes thinke the Authority of the Bishops of Africke to be of lesse power or might, who have indged, and by the granity of their indgement have condemned men whose consciences are fettered in the cords of their owne offences: their cause is already knowne and tried, and indgement is given already unto them: nor can it agree with the censure of Bishops to deserve the reprehension of lightnesse and inconstancy. So he. Than which what could be said more to the strangling of your pretended Right of Appeales to Rome?

nino fuffuliffe. Bellar.lib 2 de Rom, Pout.cap. 13.

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Your Cardinals Answeres are many, and various: it will be the most expedite way for vs to follow him step by step. d Cyprianum 2- d 1. Cyprian (saith he) albeit he did unwillingly endure, yet lationes, non om- did he not altogether abrogate Appeales. True, if you meane simply the Abrogation of All Appeales within Africke; but if you understand, that he abrogated not All Appeales beyond the Seas, and consequently to Rome, then is your Answer most falle.

Secondly, your Cardinall instanceth in an Example of One Appealing from Spaine vnto Rome, many hundred miles difrant : yet Cyprian writing hereof (faith e he) faid [Non tam, quam] the Pope was not so much too blame, who was deceined appellauerat: nec quam the Pope was not so much too blame, who was acceived enim tam culpan by the Appellant, as was the Appellant himselfe that deceived dus est (Stephahim. As though this were not a full Reprehension of both. If nus) cui negligen. ter obreprum est, one say, that he is not so sellonious that receiueth solne goods, as the man that did steale thein, your Non tam quam fraudulenter ob doth distinguish them in the degree of more or lesse fellony, repfit. Cyprian. sefte but maketh no difference in their nature and kind; for both

e Basilides in Hispania damnatus ad Stephanum execrandus, qui Bellar, quo supra.

are felonies. So then the Pope was leffe blameable, Ergo he was blameable: but the other more, because the Appellant would needs Appeale in the consciousnes of his Crime, but the Pope entertained it, in a prefumption of the mans integrity; and therefore Both blameable, because (as Cyprian argueth)

against equity and instice.

Thirdly, but f The decree which Cyprian speaketh of (saith f Dico hocdeyour Cardinall) mas against the First indgement, which is to be creto constitui, ve made in the place where the crime is committed, but he forbid- firt, vbi carmen deth not Second indgements else-where, by way of Appeale. Than admission : non tamen prohibiwhich what can be more falle? (I had almost said, faithlesse) beri, quo minus for the Cardinall himselfe knoweth that Cyprian vieth this as alibi iudicetur. a Reason against their flying to Rome for a second ludgment, Bellar. Ibidem. euen Because (faith Cyprian) they had bene already indeed by me and my Bishops, by whom they were condemned.

Fourthly, but Cyprian (faith & he) argueth from this De- g Cyprianus arcree, as it implyeth most notorious and manifest crimes. What? hoc Decreto, addid your Cardinall meane, by this his Ipfe dixit, to infascinate iuncis manifestiff his Reader, and to depriue him both of reason and sense? For Bellar que supra. ordinary reason teacheth, in points of Law, first that A man must not distinguish, where the Law doth not distinguish: although then it happened that these Crimes of the Appellant were indeed notorious, yet in the Decree it selfe there is no fuch Distinction. Secondly, it is a vaine thing, to thinke that any Crime can appeare so Notorious to a Judge, who is many hundred miles off, but one report will encounter another, and the Appellant will still make faire pretence of innocency for himselfe, vntill the matter be tryed. And that we may Appeale to common fense, in reading of the Canon and Decree it felfe, It is Generall, thus: It is inst, that every mans Cause be heard there, where the crime is committed. It feemeth then that your Cardinall dreamed of a Cause implyed in this Decree, which could not be any mans Cause, else he would have confidered Decreto ipso prothat where Every mans Cause is expressed, No cause of any hiberentur April man could be excepted.

Fifthly, but & If Cyprian (faith he) Bould bere deny Ap- lum ad Romani peales then should be take away all Appeales, not onely to eriam ad quemuis Rome, but even to every place elfe: which Answer how vn- aliem indicem.

h Qued 6 hec pellationes pro-Bellar que fupra worthy

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Lon vineniMi ב כל כדול במותף ב * See about Cap. 12.

worthy it is the judgement of any man of learning, you will easily perceiue. Cyprian, (as your * Pamelius noteth) was the Chiefe Primate in Africke, who held a Councell of his Bishops to Excommunicate Fortunatus, and to depose him: the Conncell fore-feeing the factiousnesse of Fortunatus, that he would feeke to Rome, to trouble the Church of Christ, by working distraction betweene the Churches of Rome and Carthage, made the former Decree, expressing the iniquity of any Appeale to Remote places, where the Caufe could not be iufly tryed. Heereby the faid Councell tooke not away All Appeales within Africke, for it was then lawfull for a Clerke to Appeale from his Bishop to an Arch-Bishop, from a Metropolitanto a Councell: and behold here was a Councell of Bishops which put the Period to all further Appeales ; expressely forbidding Appealing to places so remote as Rome was, which none in Africke could come vnto, without Transmigration ouer Sea. Your Cardinal's Answer would teach a man to argue thus; There lyeth an Appeale from the Bishop of Chester to the Arch-Bishop of York, and from the Court of York to the Delegates: but the State of England denieth Transalpinari, Appeales from England ouer the Alpes to Rome. Ergo, the State of England abrogateth all manner of Appeales, whether from Chefter to York, or from York to the Delegates.

Moreouer Cyprian, speaking of those Schismaticall Appellants, Except (faith he) some few desperate and wretched fellowes thinke the Authority of the Bishop of Africke lesse; Insinuating (as we may truly, justly, and according to their Intention interpret it) than the Authority of the Bishop of Rome; thereby impairing the power of the Bishop of Rome, in respect of the judgement of a Nationall Councell. No, (faith your i Cardinall) but the words [leffe Authority] have Relation to the Cause, and not to the Bishop of Rome, as signifying that the qua nunc ageba. the Canje, and not be de authority sufficient to indge that Cause. turn est enim sen- Bishops of Africke had authority sufficient to indge that Cause. Here againe he seigneth Cyprian to have thought those few desperate and wretched Appellants to have beene so absurd, as to thinke they could not be judged by a Provinciall Councell, whereunto they were subject: An absurdity, which none it Christiani

i Quod Cyprianus addit, non effe minoris Anthoritatis Epifeopos Africz, illud [Minoris] non referre compara. tionem ad Roma. manos Pontifices, fed ad caufam de fus, Episcopos Africa non effe minoris Authorizatis quam fuffici. at ad cam judicandam.Bellar. Ibidem.

Christianitie could truely imagine. Besides the words [Lesse Authoritie of them that have indged] have Relation to him, whom those Fellowes desired to re-indge their Cause, namely the Pope: therefore it was as much as if Cyprian had said, Least those few naughty fellowes may thinke the Bishops of Africke have lesse Authority than is that, which they Appeale vnto; and their Appeale was to the Bishop of Rome. So apparant it is, that Cyprian, thus twitting those Few desperate Appellants, did imply that there were in Africke but sew that would so much derogate from the Authority of the Bishops within that Province.

CHALLENGE.

Itherto have wee pursued our Adversay in his owne Tract, who all this while hath beene but beating of the aite, and (as it were) catching of Butterslies, as you may perceive. For this matter of Right of Appealing, or Not Right of Appealing being of that importance, as that it must either make or matter your Papall Monarch and Romane Article of his Vninersall Dominion oner all Churches; The Author Saint Cyprian being so antient in time, living in the 250 yeere after Christ; so singular for his learning and judgement; and for his Sanctity and Constance in the Faith (even vnto death) for the name of Christ, so admirable a Saint: we shall desire you to take an exact Review of the Case, and to judge accordingly.

You remember that the Epistle is directed vnto Pope Cornelius, a godly Pope, but yet very timerous, and some-what dismayed at the threats of Heretickes and Schismatickes; whom therefore Cyprian laboureth to support and consolidate. The very scope of the letter, in that part thereof, is to dissivade him from guing any eare or Admission vnto Fortunatus and Felicissimus, both Excommunicate persons, and already condemned by a Councel in Africke, and seeking now, by way of Appeale, to finde redresse with the same Popea His Sentence containeth no lesse than Eight Arguments, sufficient

to confute your pretended Right of Appeales to Rome, which we may reduce to these Three Heads. The First concerneth the Decree it selfe, the Second, the Indges, the Third, the

Appellants, and Delinquents.

1. The Decree defineth plainely that It is onequall and vasuft to have an Ecclesiasticall Cause indged, but where the
Crime is committed. But the Crime was not committed in
the Romane Dioces, Therefore it is ment, that they ought not
to Appeale to Rome. 2. A Reason is given for this: Because
it is variable to indge, where Witnesses and Accusers could not
be had: But at Rome out of Africke (whence all parties must
have taken a long journey, both by Land and by Sea) Accusers and Witnesses could not bee had; Therefore Cyprian

meant, they ought not to Appeale to Rome.

Next, here is the Confideration of the Indges that had condemned these Excommunicates, namely Cyprian and the Bi-Bops of Africke. 1. Cyprian telleth the Pope that Every Bi. shop in his owne Dioces bath a portion of the flocke of Christ committed unto bim: Which being vsed as a Reason, to disswade the Pope from entertaining any eAppeale, doth conclude that therefore the Whole Flocke of Christ is not subject to the Pope, and confequently your pretended Right of Appeale to Rome is but a Romane Figment. 2. As the charge ouer & portion of the Flocke of Christ is vpon every Bishop, so in the discharge thereof, Enery Bishop (saith Cyprian) is to give accompt unto God, namely as Supreme. Which againe, being vrged as a Motine to withdraw the Pope from intermedling in that bufinesse, doth proue that therefore the Pope is not Monarch of the Church, to call All other Bishops to Accompt; and Confequently hath not the Vninerfall power of Appeales. 3. The cause of these men (faith Cyprian) is already indged, and mee may not incurre the reproofe of lenity, in giving our Sentence; heereby intimating vnto the Pope, that though her should oppose, they notwithstanding must bee found Constant in withstanding him, which doth argue, that although Appeales from those parts were admitted at Rome, yet might they justly bee opposed againft. The

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The last Head is the Observation of Cyprian his Taxation of the Appellants, or parties Delinquent, now flying for fuccour to Rome. I. He telleth the Pope, Those (faith he) whom we rule ouer, [oportet non circumcursitare,] ought not thus to gadd about; calling their contumacious forfaking of the judgement of their Ordinary, and feeking Restitution at Rome, a Gadding and vagrant kinde of wandering : which had beene a Contumacy against the Pope, by Cyprian, if Appeales to Rome had beene inherent in the Romane Mitre and Monarchie. 2. Hee calleth them and their Accomplices, that thus laboured an Appeale, A few desperate Fellowes, that thereby undermined the Authority of the Bishops of Africke over them, being Africans, as Leffe; meaning (as hath beene proued) Leffe than the Anthority of the Bishop of Rome. And would not your now Pope have held this also a Contumely (if he had thought himselfe fuch a Monarch) to heare one of his underlings to call men Desperate fellowes, and A few; for acknowleging his Soueraignty and Monarchy, by Appealing vnto him, and thereby to fignifie that there were but Few that would thinke this power of Appeales to belong of Right to the Pope of Rome? Lastly, he chargeth them that by this their AA, of Appealing thus irregularly to the Bishop of Rome, they did but thereby goe about [Episcoporum concordiam collidere,] to burst the Vnion and concord of Bishops. But the suffering of any one to make his just Appeale could be no breach of Unity, betweene a Subfliture Bishop and a predominant Bishop, to whom Appeales doe of right appertaine: nay it were an injurie and sufficient cause of breach of Concord not to suffer such Appeales to passe, and take place. Therefore Cyprian, alleaging this vnto the Pope as a matter of their iust reproofe, did not believe that they could justly Appeale vnto Rome.

Who is ther now but must conclude, that as long as the Article of your Romane Faith, concerning the Monarchy of the Bishop of Rome, and Appeales unto him, as the principall note of his Monarchie, shall bee examined by the Decree of Cyprian and the other Bishops of Africke, which thus oppose against Them, who (as they say) Nauigarunt Romam] sayled to Rome by way of Appeale; your pretence of so Appealing

must needs be split voon the same Decree, as voon a Rocke, and fuffer shipwracke.

Our Fourth Discouery of the Vanity of your former Pretonce of Vniuerfall Right of Appeales to Rome, from the Testimonie of Pope Damafus,

SECT. 18.

A Bout the yeere of our Lord God 367, one offered an Appeale to Damasim Pope of Rome, and receiveth this k Damafu Epift. Answer; k In as much (faith the Pope) as the Councell of Ca. pua hath so inteed this matter already, that those who were next adjoyning should be Indges, both to Bonofus, and his Accusers, We observe that the forme of indging [Nobis competere Concilij Capuen non potest,] cannot appertaine unto us. Whereby we conceiue the Pope confesseth his no-Right of admitting an Appeale, afatos eius Accusa ter the Sensence, and Judgement of a Promiciali Councell. And we are answered by your Cardinall, thus a that 1 [Non competere in this place, is no more than [Non connenire,] it forma competere is not convenient; because that when a Proninciall Synod had indged a Camfe, it could not be convenient for Damasus to indge it without caufe. And this is all the Answer which Protestants could, by whatfocuer importunity, wrest from the professed Advocate of your Popes; which, fay wee, fighteth against all forme and file of Law. For the very word [Competit,] in the stile of the Indicial Court, fignifieth one that is Sufficient, as Index competens, vied by Ulpian, A Competent Indge, and not onely a Connenient Indee. 2013411 0 20000

And for the strict fense of the word, in the point of Appeale, we may huftly Appeale to all Courts in Christendome, whether Beclefiafficall or Civill, which may challenge any Right of Appeale: Because if (for example) the Indee of the Audience of Archer Should answer an Appellant; Sir, the matter high beene judged by the Court of Tork, and I know the Chancellor there so be a learned, and a just man, therefore (to vie your Cardinalis phrase) It comos he convenient for moe

que est Epist.79. inter Epistolas Ambrofy. Cum huiusmodi fuerit fis iudicium, vt finitimi Bonofo, tribuerentur, aduertimus quod nobis iudicandi non poteft 1 Bellar. lib.z. de Rom. Pont Cap. 24.Damafus non' dicit se non posse iudieare, sed post Provinciale iudi cium,non ei conuenire,nempe vt fine caula indi-CATCL

to judge that, which hath received a former judgement; might not the Appellant rejoyne? What Sir? Not commented for you to receive an Appeale! Why, you are therefore appointed Judge in Cases of Appeale, yea, and sworne to discharge your Office of Judgement, and not to prejudice any Cause, by saying you see no cause to admit it, before you have heard it. For bee you assured, that I shall either shew just proofe of injustice offered vinto me, by my former Judge, or else I must submit my selfe to the Censure of your Court. Such an incongruity and absurdity it is, to modifie the word [Competere] with the bare sense of, Conveniency, as though it were not Convenient for one to performe that, which hee is bound in

Conscience to discharge.

Wee therefore contend for the first sense of [Non Competere] that is to fay, Not appertaining, in the Sentence of Pope Damasu; as may furthermore appeare clearely by the Sentence it selfe, wherein Damasu will have the man vnderstand Two things; One is, [Forma indicandi non competit, The Forme of indging doth not belong vnto me;] hee faith not, [Causaindicandi non competit, The Cause of indging belowgeth not onto me.] But you know that no true Court of Appeale can fay, that it hath not a Forme of indging : the Second is the Cause, why he said [Non competit,] to wit, because the Cause had beene judged by a Proninciall Syned, as by those, who,were [Finitimi,] Neere to the parties, as well Accusers, as Accused: as if he had taken his reason from the very Decree of the Conncell of Carthage, set downe by Saint Cyprian, whereofyou " have heard at large, calling it Unequall, and " See above, Cap. Vniuft, that a Cause should bee judged in Remote Courts, 12.5.2. where the parties cannot appeare; but especially that any one Indge should take upon him to re-judge that, which was prejudged by a Proninciall Conncell.

Otherwise, how easie a matter had it beene for the man, that tendered his Appeale, to have pushed the Popes Answer away with the hornes of a Dilemma, thus; Eitheir have you a Right of indging in this Case of Appeales, after a Provinciall, Councell, or you have not: If you have, then do me right and instice to heare it: If you have not, then it is but a false De-

lusion

Ibedem.

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lusion in men to Attribute to the Sec of Rome an Universall power of judging all ludges, as being the Supreme Monarch ouerall Bisbops, and their Provinciall Counsells. Damasus therefore in this Answering, to wit, The forme of Indoing [Non potest nobis competere,] did meane that he could not, in such a Caule, be held a Competent, sufficient, or lawfull Indge. Behold now your Universall Indge! behold your Monarch! controlled and confuted out of the mouth of your Indge himfelfe.

Our Fifth Discourry of the Falshood of your Pretence of Vniuerfall Right of Appeales to Rome, from the Councell of Mileuis.

N the yere of Christ 416, m Threescore Bishops in a Councellat Milenis, (where Saint Augustine was present) decreed in the words tollowing : " If Priefts or Deacons, or Inferior Clerkes shall have complaint against their Bishops, let their next bordering Bisbops heare their Cause and determine it, but if they shall Appeale from those Bishops, yet let them not Appeale any whither, but to an African Councell, or to the Primates of the Provinces wherein they are: And whofoever cam ad Commu. Shall thinke he may Appeale beyond the Seas, let none within Africke admit bim into their Communion. Two points are considerable in this Inhibition of Appeales: First concerneth the Place, the Second the Perfons, Touching the Place, it is at length granted by your great Aduocate in this Cause, to wit, that by those words [If any Appeale beyond the Sea, let none in Africke admit him into his communion is I forbidden Appeales unto Rome. Where, by the way, is to bee taxed the runt, vt non licetra mare ab Afri- impudencie of your Gratian, who whereas the Canon was canis. Bellar.lib.2. made purposely against Appeales to Rome, yet shamed he not de Rom. Pom. Cap. to add to that Canon of himselfe this exception : 5 Except the t Addit Gratianus Appeale be made to the Apostolike See of Rome. Which is, in hanc exceptione: Musicke, Discantus contra punctum; and in your Law, Statusdem Apostolicam mus, i. c. Abrogamus. appelletur, Beller. Bat

m Bining Tom. 1. Conc. pag. 599. n Quòd fi ab ijs (i.e. Episcopis vicinis) prouocandum putauerint, non propocent; nifi ad Africana Concilia, & ad Primates Provinciarum fuarum. Ad transmarina autem qui putaues a nullo intra Afrinionem suscipatut. Conc. Milenit. Can.22. [Respondent Aliqui, &c .-Nam pracipue

propter Romanam Ecclefiam

Africani statue-

ret appellare vl.

nifi forte ad fe-

But thus much being granted, how is not this a prohibition against your pretended Right of Appeales to Rome? Satisfie this point, or else yeeld the Caufe. " Although (faith your " Nontamen Cardinall) the Councell prohibited and forbad that Priests nec prohiberi and inferior Clerkes should Appeale to the Bishop of Rome, yet Pontificine, fi did they not forbid that the Pupe of Rome should admit of vellet, con ad Appeales made onto him, nor had they any power or authority Itidem. foto doe. So he. This being the onely Answer which, after his perufall of all other Answers, hee thought to have any colour of satisfaction in, we take it to be in effect the losse of the cause. For our Question is, whether the Bishop of Rome have a sole and Someraigne Right, ouer the whole Church of Chrift, to judge all Caules, by his absolute Prerogative of Popedome: And an Appeale, being A removing of a Caufe from an inferior Indge to a Superior, we reply that where there lieth a Probibition against Appealing to a Judge, that Judge is not held a Superior Judge. But this Councell granted a Probibition against the Appealing of Priests within Africke, vnto the Pope of Rome; therefore was not the Pope of Rome in this Cafe of Priests held a Superiour Judge, much leffe the Supreme of all a guia hoc criam Mesons Conciles their Caurion apon the Consecut of A schement uoy as, endro

And although that Councel could not forbid the Pope who was in a Transmarine Province) to admit of such Appeales, yet, in forbidding the Appeales vnto the Pope, they thereby denyed that he had lawfull power to receive them. As heere in England, the prohibiting of enery person to Appeale vito any, without the Kings Dominions, doth by vadenyable Consequence shew, that none without the Kings Dominions bath inst power to admit of any fuch Appellants. How victorious then is Truth, in this one Caufe, which by the enidence thereof bath inforced her aduerfary, by necessary Sequele, thus farre to professe it? Which Answer of his notwithstanding hee would gladly patch vp with an Addition of a meere falthood, faying, Pope Zozimus did command this Canon of the non-Ap- bunc Canonem peales of Priefts to be confirmed. Falle, for Pope Zozimus is confirmati, tim knowne, by the whole processe of the Countell of Africke, to Bellar que fupra. have admitted of the Appeale of Apiarins a Priest, but not without a sham efull repulse given him by the same Councell,

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for his bold vsurpation: Which your other Cardinall could ve plane liquet not diffemble; For V It is enident (laith he) that Zozimus did not allow that Decree, concerning Priests not Appealing varo places beyond the Sea. So triumphant is Truth!

Zozimum mini-me probaffe, quod ab Africa nis fuerat definitum, ne Prefbyterina Appellarens Baronini Anno 419.mm.70. z Canon ifte Mileuitanus loquitur de Presbyteris & Minoribus Clericis, nonde Episcopis: vt patet ex Augustino, qui huic Concilio interfuit, & tamen' scribit in Epistpla copis Africanis appellare vitra mare, Bellar, quo Supra.

The Second point that your Cardinall infifteth vpon is to give vs to weet, that the Decree 2 forbad enely the Priests and Inferior fort of the Clergie to Appeale to Rome, but not the Bi-(hops: this (he faith) is proved by Saint Augustine who was prefent in this Councell, and yet faith in one of his Epiftles, that it is lawfull for the Bishops of Africke to Appeale beyond the Sea. So he; yet fo fill, as though her were fearce able to report a Truch. For Augustine, in the place alleged, doch not instiffe Appeales beyond the Sea to Rome, but onely speaketh of one Cafe of Cecelian, which was not a Cafe of Appeale, but of De-162 Licere Epif- legation (by the Authority of the Emperour) to the Pope, and after to other Bilbeps; as our next Discouery will proue. As for Saint Augustine, who was prefent in this Synod, he was alfo present in the African Conneell at Carthage, assenting to that which was there concluded by the Fathers of that Councell, in their Epistle to Pope Celeftine; wherein grounding their Caution vpon the Councell of Nice, . Your Renerence knoweth right well (lay they) that if they have so cantelously provided & decreed, concerning Clerkes of Inferior Orders, bow much more would they have this observed in respect of Bi-

By this you may difcerne the Logique taught them at Cargis hor de Episco- thage, by those Fathers arguing thus . The Biftops of Africke prouided for the conveniencie of their Priefts and Inferior Clergie, to hinder them from vexatious courses, and waffull expences, in the point of Appeale, by fauing them from woneceffary trauch beyond the San; therefore they intended much more that they themselves should be freed. Enen as an householder that doth compound with a Captaine in behalfe of his feruantito free him from being prefled for a Souldier, doth much more intend thereby his owne freedome, although hee knowne, by th

make no expresse mention thereof.

a quia hoc etiam Niczno Concilio definitum tacilè aduertet venerabilitas veltra. Nam etfi de inferioribus Clericis, vel Laicis, videtur ibi pracaueri, quanto mapis voluit obser uari,ne in fua Prouinciá communione suspensi, à tua sanctitate vel festinatò, vel præposterè, vel indebite videantur communioni reftituit Apud Bis winm Tom, tiCome. Afric Cap 103.

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CHALLENGE.

He same Decree that forbiddeth that No Prieft, or Dea-I con shall Appeale to Rome, out of Africke, awardeth also a penalty of Excommunication vpon every Priest or Deasouthat shall transgresse heerein; saying, Let none within Africk isyne in Communion with him . Now then (that we may close with you) those holy Fathers, who Excommunicated them that should Appeale to Rome, would not have regarded the Excommunication of the Pope, if he faould have Excommunicated them for denying fuch Appeales vnto Rome. This wounderh your Cause to the very heart. For if those godly Fathers of that Councell of Milenis did denie that, which you accompt to be the Principall Character of your Article of Subiestion to the Pope, even his pretended Right of Appeale, (as being Supreme Iudge;) if also by their Decree of the Excommunication of them, that should but Thinke the contrary they therefore doubtleffe would have contemned the Excommuniention of the Pope, if peraduenture he had returned the Dint of his Excommunication against them.

Then review againe your now Romane Article, viz. The Catholike Romane Church, and the foure pillars of Necessity, whereupon it flandeth, to wit, 1. Necessity of Union with it. 2. Necessity of Subiection unto it. 3. Necessity of Faith, to beleeve both thele: and 4. All thele to be Necessary to Saluation; and trie then whether this Councell of Milenis have not vnder-mined and overthrowne each one. For 1. They forbid Appeales to Rome; therefore they acknowledged no absolute Subjection vnto it. 2. They Excommunicate all African Priests Appealing to Rome; Ergo they held no absolute Necessity of Vnson with it. 3. They Excommunicate all such [Qui put auerint] as should but Thinke it lawfull to Appeale to Rome; Therefore they had no Necessity of Beleefe either of Subjection or Vnion with that Church. 4. That which they thought iust in themselves to oppose, the same they could not think Necessary for others to believe. Except therefore we shall condemne at once Three core Antient, Godly, Ortho-

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* See aboue Chap.

12.6.8.

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doxe Bishops, and every way without exception samong whom Saint Augustine was one) to be deprived of spirituall life, wee must conclude that your Romane Article is most Schismaticall and Damnable.

Our Sixt Discovery of the Falshood of the pretended Vniuerfall Right of Appeales to Rome, by opposing Two other Cafes, out of Saint Augustine.

SECT. 20.

TE quid nimis, is an Aphorisme which ought to take place in every kinde of discourse; for enough is enough: and, Noli actum agere, not to doe one thing twice, is as neceflary as the former. You will therefore excuse vs, if, to preuent tediousnesse, we referre you to that which hath beene already as exactly argued from both, as the Cafes themselues did require. The first was the Case of the Bishop * Cecilian, The Second Cafe is betweene the Church of Africke, in a Proninciall Councell, and Three Popes fuccefficely, in the Caufe * See above, Cap of * Apiarius. The fumme of both is this; that because Appenling (as hath beene faid) is a Remoning of a Caufe from an Inferiour Court to an Higher; the first Case, Transferring a Caufe, judged by Pope Iulius, vnto another ludge, by way of Delegation, proueth that the Pope was not by his owne place the Supreme Indge. The Second, Inhibiting Appeales to Rome, proueth that, concerning the Right of Appeales in Africke, the Pope was no Judge at all. Wherefore (willingly pretermitting many other your Answers, in thele kindes of Disputes, farre more friuolous and vaine than any of the former) we proceed to that which followeth.

> Our Generall CHALLENGE, concerning your Romish Answers to the Testimonies objected aeainst your pretended Right of Appeales to Rome.

7 Niverfall Right of Appeales is indeed (as you have faid) A most strong Argument, for proofe of an Universall Inrisdiction

Iurifdiction, in any one that is truely invested there in. And as truely is the No-Uninersall Right as strong an Argument of falle Usurpation, to proue the No-Vniverfall Iurisdiction of Any that shall falfely pretend such a Right. For as it is true, that the Sunne is the Vniuerfall light of the World, because it giueth light vnto all other Starres and Planets: fo is it as true, that neither Moone, nor Mercurie, nor any Planet or Starre besides can be called such an Vniversall light, because it hath not that Vniuerfall power of giving light to all others. This Vninerfall Right of Appeale you have appropriated vnto your Bishop of Rome and his See, which all Churches Christian now, not subject to the same See, doe as absolutely gaine-say. Now commeth in your choice * Champion, furnished with the Panoply of learning and subtilitie, as well offensive to obicct, as defensive to answer whatsoever force of Argument made against all pretence of that Right.

But you cannot but discerne, in his Obiections, that he could obiect nothing, but either the parties themselues; namely the Popes for Witnesses in their owne Cause; or the exorbitant Examples of Factions and Criminall Persons Appellant, in stead of regular and Conformable; or (in the Examples of some Godly Fathers, that sought helpe at the Pope of Rome) a power Arbitrarie, for Indicatorie; or a friendly support, issuing from the Estimation and grace that some Popes then had to personade, in stead of Authoritie of Inrisaction: or lastly, a restrained power, and that onely by humane and Ecclesiasticall Canon and Custome (which is alterable) instead of a pretended, proper, and Dinine Right. Such we have proved to be

the vanitie of his Proofes.

As easily may you observe that notwithstanding his Answers he surthermore lyeth open to manifold Exceptions. For Anno 216. Restraint of Appeales to Rome was made by the Councell of Carthage: Anno 337. a Delogation was made by a godly Emperor Constantine to Pope Inline, and transferred from him to other Bishops: Anno 367. Pope Damasus disclaimeth all Right of Appeale to Rome, after the Iudgement of a Provinciall Synod: Anno 416. the Councell of Milenis denieth Appeales out of Africke to Rome: and Anno 420. the Conncell of Africke

Bellarmine.

Africke is as peremptorie against this pretence of Papall Priniledge of Appeale. Among which, Three Councels, to wit, that of Carthage vnder Cyprian, the other of Milenis, and the Third of Africke, all African Councels, are challenged by your Authors to have bin within the Patriarkship of the Bishop of Rome, and yet they denied vnto him the Prerogative of Right of Appeale from Africke to Rome. Than which what can be a more evident Discovery of the Falsehood of your Atticle?

Wee conclude. Either must 600. Bishops in the Conneell of Chalcedon, 87. Bishops in the Councell of Carthage, 60. in the Councell of Milenia, 217 in the Councell of Africke, and among them Saint Cyprian & Saint Angustin (who All may seeme to have conspired to pull downe this great Pinacle of the Romane Babel, and principall part of her Article of Catholike Inristition) bee judged deprived of Salnation, or else must wee say, and professe, Cursed is this your Article, of The Catholike Romane Church, without which there is no Salnation.

And now have we finished the Consideration of the Romane Church, after her first Foundation, in the Ancient ages thereof, within the compasse of the First Six hundred years after Christ: and Antiquity in Dostrine (you know) is, of all humane proofs, the best Argument for Christian Resolution. This Treatise would grow into a vast Volume, if we should proceed throughout all former Successive ages; we therefore rather choose, for breuitie-sake, to hasten to the Consideration of the Later ages of the Church.

Right of Appealess Rivers, effect the ladge neat 61st Sypods: Lauras 6-sinc Curacillof Aliloch device 22st och 24fring som were south dure 220cms

CHAP.



CHAP. XIV.

Our Fourth Generall Confideration is of the Churches Catholike, in the Last ages thereof; manifesting thereby the Impietie of your Article, The Romane Catholike Church, without which there is no Saluation.



Y this Confideration wee shall be occasioned to give Infrances in divers Christian Churches, which professe not either that Subsection, or else that Union with the Pope or Church of Rame, as your Article, viz. The Romane Catholike Church, &c. doth exact, 91. In Churches of Nations Remote from

the Church of Rome. These Instances are 1. In Churches of neerer Countries: of Three kinds; wherein are the Churches of Pretestants.

3. In the Romane Church it felfe.

Our First Instance, concerning Remote Churches, not Subject nor united to Rome, win the Greeke Church.

SECT. 1.

Ve First be it knowne vnto you, that there are Foure Pa-Diriark flips Christian at this day dis-united from Rome, to

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wit, Constantinople, Antioch, Alexandria, and Ierusalem, the Patriarkes whereof haue, of later Times, their Ancient Patriarchall stile, as thus: Hieremias by the mercie of God Arch-Bishop of Constantinople, Occumenicall Patriarch: Michael by the Mercy of God Patriarch of Great Theopolis, or Antiochia: Ioachim, by the Mercy of God, Patriarch of the Great Citie of Alexandria: Sophronius by the Mercie of God Patriarch of Ierusalem and all Palastina. Whatsoeuer Christians are under these Patriark ships, or in other remote Nations and haue not ruinated any Fundamentall Article of fauing Truth. fet downe in our ancient Creeds, and are vnited vnto the true Catholike Head Christ lefus our Lord, by a liging Faith : all Protestants esteeme Them as true members of the Catholike Church, and (notwithstanding divers their more tolerable Errors and superstitions) to be in the state of Saluation, albeit no. way subject or Subordinate to the Romane Church, And from this Generall Confideration, wee descend vnto our Particular Instances.

For our more expedite passage, and your expert apprehension of the Validitie of this Instance, wee shall Methodically lay downe before you Fiue observable points. First, the Continuance of the No-Subiection of the Greeke Church to the Romane: Secondly, the Dissum and Opposition thereof vnto this day: Thirdly, the Estimation which is to be had of it, in respect of their Religion, not withstanding their said Dissumson from Rome: Fourthly, the extent of the said Greeke Church; shewing the innumerable Multitudes of them: and Lastly, vpoon these Premises, a Manifestation (by way of Challenge) and discovery of the Iniquitie of your now Romane Article, which pronounceth Damnation vpon all such as professe not Subiestion and Vnion with the Church of Rome.

I. The Continuance of the No-Subjection of the Greeke Church to Rome.

SECT. 2.

See abase,

Befides all that which hath * bin copiously already deliuepred, concerning the Greek Church, we shal in this place rest

much vpon your Confessions. Wherefore wee would First demand of you, how many yeares you thinke the Church of Greece hath bin divided from the Church of Rome, as a Church distinct, and not subiett to the Jurisdiction thereof. Some of you indefinitely fet downe * Many Hundreds of norum centuries yeares: Whereas your Cardinall more precilely doth (al- Graed à Latiois dius Alphonfus though in his indignation, note how the b Greeke Church op- a Castro de Haref. posed it selse to the Latine in the yeare 381. in a Generall 17. Deus Hares Councell; wherein, contrary to the likeing of the Pope of b Graci aban-Rome, a Hundred and Fiftie Bishops constituted a Patriarke no 38 Lin Conc. of Constantinople, and placed him next to the Bishop of Rome: cham Constant And being not content with this (faith hee) in the yeare a Romano Ponti-451. in the Fourth Generall Councell of Chalcedon, by the fice facere volue-Consent of Six hundred Bishops, they endeuored to make the conon contenti, Patriarke of Constantinople equall with the Bishop of Rome, Anno 451. Patriin the Prinsledges of his Patriark Thip. All this argueth no Sub- mano Episcopo iellion of the Greeke Church vnto Rome.

And albeit some would scrape acquaintance with the Greek ria ei priullegia Church, in the yeere 1549, at the Councell of Florence, as tribuere. In Conc. Chalced. A&c. though all then had become Subiects to the Pope; yet vpon Bellarmin. Prafat. due examination you your felues finde the Grecians there to ame Controversian de Rom. Pont. S. haue beene fo farre from Subjection to the Pope, that d They veno. would not permit him to constitute a Patriarch among them: c In Concilio professing that they could doe nothing, without the consent Gracos erroris of their owne Church. And as farre were they from Subie-convictos, an fi-Eling themselves in Dostrine, for when some few points were redijite. Bellarm. propounded, the Greekes answered the Pope, that & They had lib.3.de Rom. Pont. no license to treat of such matters. Yea and their Emperour Pa-d Respondebant laologus, that was fo earnest to piece them together, was him- cham nostrum felfe but hardly welcomed home to the Greeke Church, which minime extra was now much more exasperated against the Romane Church: limeligi posse. insomuch that (as f you say) They did now Pronounce their Surin Tom. 4. Patriarch of Constantinople the Supreme, and Chiefe of all conc. pag-489. Bishops. Thus farre therefore have you confessed the no-Sub- Pontificis principani, de Azy-

parem efficere conati funt, & pa-

mo, Fermentato, Transsubstantiatione Panis in Eucharistia, Responderunt Graci, de his, sandistime Pater, mullam ad hac respondendi facultatem habemus. Conc. Florent. ibid. quo supr. f Denique Anno 1454 apere pronuuciarunt Episcopum Constantinop. Episcoporum omnium primum, & summum Pontificem suise. Bellarmin Prafat. ente Controuerf. de Rom. Pont. S. Venio. iection

Græcimaximè hanc potestatem femper Romano Pontifici inuide. runt, Maldonat. in Mat 10.3. h Víq; adeo Ro manz Ecclefiz, rum cius Concignam volucint. Prateolus in Haref.Tit.Graci.

DESCRIPTION OF

iection of the Greeke Church, from the first foure hundred yeeres, vinto the yeere 1549; which make vp 1149 yeeres.

Yer are we not content with this fhort reckoning, but rather hearken voto your Issuite Maldonate, and Prateolus : the first, & The Greekes (saith he) alwaies enused and disliked the insesti rebelles, ve Supreme dignity of the Pope. The other thus: h And they were nec Romanz Ec. (good words, good friend) for ebelliously adnerse to the Church of Rome, that they never would obey his Decrees. So they. obtemperare vo. This is enough to shew the Voiuerfall freedome they ftill challenged from the Dominion and Iurisdiction of Rome.

> The Distrinion and Separation of the Latter Greeke Church from Rome.

> > SECT. 3.

THe No-Subiection doth not alwaies argue necessarily a Dif-vnion of Separation, for the King of France and King of Spaine are vnited in league, albeit neither of them fubicet to other; but then onely when-as Subjection is due, as it is feene in all Cases of Rebellion. Now this Dis-vnion in Chur-I Summum Pon- ches is most commonly either in Faith or in Affection. What kinde of Separation hath beene along time between the Greek communicatis ha- and Latine Church, we neede not tell you, your owne Complaints and cries are loud enough against them. i The Greekes (say you) hold the Pope of Rome and all Latines under him to be Excommunicate: Yea and & Sofarre forth doe they abhorre the Church of Rome (as your Lateran Councell at Rome noteth) that if the Priests of the Romane Church shall chance to celebrate upon any of their Altars they themselves would not cele-Altaria, non prius brate upon the same Altars, before they had washed them, as thinking them polluted by the others sacrificing: Nay and furquamea tanquam thermore, they Rebaptize them that had bin baptized in the per hoc inquinata Church of Rome.

Will you know one maine reason of this the Greeke Op-

temerario rebap tizate presumebat Conc. Lat. 4. Sub Innocent. 3. Cap. 4. apud Binium. Quando Latini super corum altaria ce-lebrassent, non priùs ipsi sacrificare volebant, quam illa iam ab ijs inquinata lauisset. Etiam baptizaros à Latinis rebaptizare prelumebant. Prateolus quo supra, & Sanderne de Visib. Mon. Ecclesia. Auno 942.1.7 p.43 5. polition?

tificem omnefq; Latinos pro Exbent. Prateobis Elench.Har.Tit. Graci. k In tantum

Græci coeperunt abhominari Latinos, --- vt fi quado Sacerdotes Latini fuper illo-

ipli facrificare volebantin illis,

tos etiam a Latinis Grzci aufu

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position? Harken then to Wilm the Greeke Arch-Bishop of The falonica: 1 The Latines (faith hee) give vs cause to dif- 1 Nofiri diffidij fent from them, whiles that they take upon them to be Masters Latinis quidam of the Church, and vie, as if wee were but their Schollers: Con-Magistrorum partrarie to the Decrees of ancient Fathers, which are extant in abosque inflat their writings at this day. And the Latines affirme, that it is discipulorum hathe office of their Popes to call Synods, and to determine of all sehabent Patrum matters, Ecclesiasticall; which if it be true, then to what end hunc vique diem were the assemblies of holy Fathers in former Councels? these literis confignata were all but superfluous. So he.

But yet shall wee thinke that there can be so great distance tes esse Concilia betweene the Greeke Church and Protestants, as to Excom- clefiasticis negomunicate them, or to Rebaptize any of their Profession? Cer-cijs statuere: tes no. For, Anno 1 584. m Ieremias Patriarke of Constan - quod si verum est, antinople, in his Answer to the Protestants of Wittenberge, did dorum Patrum thus farre congratulate with them, saying: Wee give thankes Archiepiscopus to God the giver of grace, and reioyce with many Others, that Thesa. Deprimayour Doctrine is in many things fo consonant unto the Doctrine in Papiarcha of our Church. And it is not long fince the most Reverend Ieremias Respon. 2. Father in God, GEORGE by the Divine Providence Lord pag. 200. Isospines Arch-Bishop of Canterburie Primate and Metropolitan of mienomoc Kurseurall England received Letters from the Greeke Patriarke of A- " Kupine ing lexandria, instilling himselfe " Cyrill by the Mercie of God Su names Pope and Patriarke of the great Citie Alexandria : commen- ungalant commending one of his Monkes, called Metrophanes Chryfopulus, Autopaine. vinto the faid Lord Arch Bistop of Canterburie, that vinder his Patronage he (hough otherwife learned) might be exercifed in our Vninersinies of England, and instituted in the Rudiments of our Profession. Who purposely avoiding the Romis Sell, did daily frequent the publike Service of our Church, euen as other Gracians in their gravels through England wil o Baronia Tom lingly vie to doe. Which may justly confute the fabulous renem, Reporting
port of o Baronius, concerning a late Reconciliation of the that an Embassia.
Church of Alexandria, to the See of Rome. And you have, no Marcia Patrialie doubt, heard of the Epistleto the Patriarke of Constantinople, of Mexandria vi

tes fibi fumunt, fuerunt, Dicunt Latini, Papæ par-

is faid to have reconcided himselfe and all bis Provinces of Egypt unto the Bishop of Rome. Which our Author Master Breevewood in his Booke of Religious hath observed, saying, that The matter being more diligently examined, it proued to be but a tricke of Imposture.

Epistola Eccle fie Constantinep. ad Ecclesism Pragenfem. Teste In. ello wostro Apr-

quod non aliud

cuntur, quamuis

renerà in eo iplo fint Hæretici,ne.

unto the Protestant Church at Prague in Bohemia: P Ouniv. ποθεινότατοι αθελροί, καί νοι, ει ε τω ετιν ως ακόριεν, και ελπίζομεν, อัสเราล์บรลาธาตัว แลง กู้แล้ง อิงเอรเร : that is, Wherefore, louing Brethren, and Children, if it be so, as wee heare, and hope, make log. part. 1. pag. 34 haste that wee may iogne together in Vnitie. So then the Gracians feeme to be as accordant with Protestants in Communion, as they are diffenting from you Romans.

> III. The Estimation which is to be had of the Greeke Church, in respest of their Religion.

SECT. 4.

Vr next Question will be, whether in your owne Esti-

mation the Greeke Ghurch be worthy of Christian Communion, or no. The greatest exception that some of you have taken against them is the deniall of the Article, touching the Procession of the Holy Ghost from the Sonne. But another Iefuite and Cardinall will free them from the crime of Herefie, in this point: 9 The understanding Greekes (faith hee) saying Grzeus intel. ligens dicit Spiri that the Holy Ghost proceedeth by the Sonne, signific thereby tum Sanctum procedere per filium, nothing but that which wee our selnes professe. So hee. And indeede Faith confifteth not in the outward Syllables, but in fignificat, quam quod nos dicimus. Tolet.in Ioban.ca. the true meaning of an Article. Another Iesuite saith, r The Gracians are properly called Schismatikes, by being dis-united 25. Anne, 25.
25 Graci proprie from the Church (meaning of Rome) albeit they also become Schismatici di- Haretibes, by denying Union with the Head. Others doe more Haretikes, by denying Union with the Head. Others doe more fauourably say, that The Gracians are to be indged Schifmatikes, because they withdraw themselves from the Iurisdictigantes Vnitatem matrices, because they withdraw themselves from the surspaints. Capitis Suarer de on of the Pope of Rome: but not Haretikes, because they agree in Tripl.virt.Theol.
Disp.9. Sett. 1. the aforesaid Articles of Faith.

s Alij opinantur Græcos esse Schismaticos, quia se Romani Pontificis iurisdictione subtrahunt: Hæreticos autem non esse, quia in prædictis sidei Articulis potius nomine quam re a Romanæ Ecclesiæ sensu dissentium. Tesse Aurie Moral, part. 1: 110, 8.cap.20. S. Decimo.

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1V. The Extent of the Greeke Church, Opposite vnto Rome, as well in respect of Time, as of Place.

SECT. 5.

Tryou enquire into the length of Time, fince the Greeks hane Idenyed Subjection to the Church of Rome, this (as you have heard confessed) hath bene Alwaies: If how long they have denyed Vnionalfo with the same Church, this is (as hath bene likewise confessed) about 200. yeares agoe. If lastly you feeke to know the Latitude of the Greeke Church, whereby you may the better guesse at their number, A * faithfull Ser- Mr. Breerwood in his booke of Ronant of God, and one excellently studied in this Argument of ligion. Dinersities of Religions, hath delivered vnto vs the iust extent thereof; observing that the Grecians acknowledge Obedience vnto the Patriarch of Constantinople, vnder whose Iurisdiction are in Asia the Churches of Greece, Macedonia, Epirus, Thracia, Bulgaria, Podolia, Mosconia, Walachia, Russia, together with the Ilands of the Agean Sea, a good part of Polonia, Dalmatia, and Croatia, Countries subject to the Turke: Grecians dispersed in all these Countries, together with other Greeke Churches, deny the Primacy of Rome. Befides the same Author addeth, that the Melchytes are of the same Religion of the Grecians, and the greatest Sect of Chriflians in the East: and after a just view taken of the number of the Countries, wherein the Greeke Religion is professed, he concludeth, that If the Greeke Church be compared with the now Romane (excepting the new Addition of the Indians) the Greeke Church would farre exceed.

V. Our Discouery of the extreme Impiery of your Article, by way of Challenge.

SECT. 136. sdr mile)

Your Article requireth a Necessity both of Subiection and of Union vnto the Church of Rome, vpon infallible dan-

ger of Damnation: In the Premises you have before you the Same Necessity of Subjection to Rome, denyed by the Ancient Fathers of the Conneell of Chalcedon, about the yeare 450. after Christ; and so continuing in the Greeke Church vnto this day : and the Necessity of Vnion denyed by the same Greeke Church 200. yeares together, and all this by Professors, in your owne judgement (excepting for the denying of this Romish Article) no Heretikes, and in number Exceeding the Multitudes of them (the Indians excepted, and yet the Indian Connerts, it you examine their Faith, are but poore Catholikes, God wot!) who call themselves the Romane Catholikes. How then shall we not accompt it a Luciferian pride, in your Romane Pape, to take vpon him to alcend vnto the Throne of God, and to pronounce Sentence of Damnation vpon fo infinice Christian foules? who (while your Bishops, excepting their raying of Persecutions against Protestants, live in peace, and fare delucionfly every day) do fuffer daily grieuous and lamentable Persecutions and Oppressions under the Turkishtyrannie for the Goffell of Christ. What man is there, in whom there are any bowells of Christianity, who will not rather condemne your Arricle, as a Prasumptuous, Pernicious, Sacrilegious, Schismaticall Delusion, and execrable Fascination of mens foules, by the which they are held fall under that Romane thraldome?

A particular Instance, for the Cornoboration of the former Argument, in Ignatius Patriarch of Conflantinople.

excepting the new Addition of the Indians) the Greeke Church would far Kest 2 12

t Baronius Anno 369. mum 68. & Anno 878. à mu.6. natio impetum non inucuitur.

D Aronius doth present before you Ignative the Patriarch Dof Constantinople, who lived about the yeare of our Lord ad num.42. Pape 869. (in your owne judgement) An excellent man. Whom mandatum ab ig. notwithstanding Iohn the then Pape pronounced Excommunicate, except within 30. dayes the faid Ignatius should Excommunicate Ortraine Bissiops in Bulgaria; for that the Pope then made claime to that Province, as belonging to the Re-

maine Church. But the Popes Excommunication against /gnatins was contradicted by the Patriarchs of Alexandria, and Antioch: and as for Ignatins himselfe, Hee is not found (faith your faid Cardinall) to have obeyed the Popes command. Neuerthelesse, God graced this Ignatius with Miracles after his death. All this you have in Baronius.

CHALLENGE.

TEre you have (to omit the Opposition of the Two other Patriarches) Ignatius the Patriarch of Constantinople (for ought that can be prooued to the contrary) living and dying a person Excommunicate from the Church of Rome; and notwithstanding acknowledged by you to be one worthy, whose life should be Registred in the Body of your publike volume of " Councells; and after his death having the wit- " Biniu Toms. nesse of God, by his Seale of Miracles, that he was his owne Vita Sandi Igna feruant and Saint. As if you would teach vs this Syllogifme. tij Parriards Euery one that dyeth Excommunicate, out of the Church of County Rome, dyeth out of the Catholike Church, and is confequently Damned. But Ignatius, a godly man in his life, and blefled after his death, dyed Excommunicate out of the Church of Rome. Ergo the same man, godly in his life time, and Bleffed after his death, is immortally Damned. Either must you thus conclude, or else condemne your Article of Necessity of Subiection and Vnion to the Romane Church, without which None can be faued, to be justly damnable. For as for the Comment of Baronius, who acknowledging him thus Excommunicate, and so dying, yet notwithflanding saith that he departed this life in the Popes & Communion; we have nothing to fay, but & Baronin que onely Ridle me this Ridle, because we are to yeeld to the truth fapras of the Story, and not vnto the figment and fancy of a Papall Commentator.

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site is the Tenure of the American in tells

Our second Instance is in the Churches Christian in Affyria, dif-united from Rome.

SECT.

TOu have a y Narration commended by Pope Pius the 4. I vnto the Councell of Trent, concerning Abdisa Patriarch Christiana Religio of the Asyrians, and all Churches under him, subjecting them. taffe, quam apud felues to the Church and Pope of Rome. Our intended Breuity nes pietate exco. will not permit the Repetition of fo large a Narration. Take vnto you summarily those Aduertisements, which are proper S. Thomas docuit to this Caufe in hand. It giveth vs to know, 1. That the Na--Huic Patriartion of the Affyrians was fo farre remote from Rome, that At Rome it was scarce knowne that there was any Church there. lia,-apud hos,annos mille ducen- 2. That there was Two hundred thousand Christian Professors within the Patriarchship of Abdisu. 3. That their Faith was found, and forme of worship pure, and so had continued, as they hadreceised it in the beginning from Saint Thomas the Apofile. And 4. that many of them oftentimes had suffered Martyrdome by the malice of Infidels, for the profession of our Lord Christ. This and much more in the Narration made in huinfmodi: Literz the Councett of Trent, by your Cardinall.

CHALLENGE.

elle condenné vou THis Story is noted by our 2 Gentillettus to be meerely Fabulous. Not, that there are not Christian Churches in Affyria, professing the Catholike Faith, and to have so continued from the Apostolike times; but that there was no fuch Submission of the faid Churches, made by Abdis, to the Pope were not indeed fa. of Rome. Notwithflanding, Supposing the Tale of Robins bulons, why had it Hood to be true, and granting vnto you that the faid Churches tance, in the Coun. of Affyria had subjected themselves to the Pope, according to cell of Tremit felfe, the Tenure of the Narration it felfe; then may we lawfully lette as a late Story dispute (as Saint Paul often did) though not from the truth fet out, concerning of the thing believed, ye from the Faith and credulity of the Beleeuer.

y Narratio Cardinalis Amulei ad Conc. Trid, à Papa. Agnoscitur quòd in tam longinquis nationibus, qua nobis vix nota funt, verz fidei cultus viget, & non minori forlitur,& conferuata Doctrina quam

tos Ecclesiæ dig. nitas & falutaris dodrina permanfit,&c.- Extat bec Professio in labro qui inscribitur Ada Concilij Tridentini, pag. 195. Inscriptio literarii

chatui subiccos esse ducenta mil-

nij Cardinalis A. mulei ad Legatos Concilij Trid. fuper Professionem fidei Patriarchæ & Affyriorum Orientalium.

mini Marci Anto-

2 Gentillettus in Examine Conc. Trid lib. 4 Seff. 21. 6. 20. Festinafabula,&c. And if it no better accep-

Mem.

le See bergaffet,

F. 1.1 de 14. - 2

20.3 46.403

* 20 3 Base

You therefore that believe (as the Story teacheth) this Narration of a Nation of Christians, continuing in the syncere Faith and holy Worthip, as they had received it from the Apostles, for the space of 1,000. yeares down-wards, (year many of them with Constancy euen vnto death:) Tell vs, do you beleeve that so many thousand thousands, which had bene within the compasse of those times are not withstanding Damned, because they did not formally professe Subiection to the Church of Rome, or not? If you say they are Damned; This were impiously calumnious against the Apostle Saint Thomas, that raught them not your Article of the (now) Romane Faith: If you fay they are not Dammed, then are you damned in that your Romane Article, which denounceth Damnation against all them that do not believe, that without Subjection to the Romane Catholike Church there can be no Saluation. Howlocuer you, yet farre be it from vs, who are Ministers of His Gospell, that pronounced Salvation to them of little Fairh; that we should open, where he fourterh, by ferting broad-wide the Gates of Hell to swallow vp in despaire fuch as hee hath called to the Profession of the Gopell of Life.

cioninelle of the pride of Rome) must they all be Danned and Our third Instance, concerning Remote Nations, is in other Churches Christian, viz Agyptians, Ethiopians, Armenians, Ruffians, and the like, in Ariete, and Afra, amon or poidul toorein nor long lines

b'Sei Me Sure hard bene reckoned to be by Swalnudred rhouland Chris

When Protestants, in Confutation of a Sacrilegious as V buse in the Church of Rome, by allowing of Publike Service in an unknowne tongue, thereby depriving God of a principall part of his Worthip even the understanding of the Worshipper, and Gods people of their comfort, do object vnto you the Examples of the Churches of the Egyptians, and the like; they can receive no better Answer than that which the yellow choler of your Cardinall would vouchsafe them: We are no more mooned (saich he) with the Examples of these 2 Bellar.lib.2. de Ethiopians, Egyptians, &c. than we are with the Customes S.va. Vel Heretiof the Lutherans, because they were either Heretitkes or Schif- ci, vel Schismanici fuerunt.

matickes. So he; plainly notifying vinto you, that were they

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onely Schifmatickes by denying Subjection to the Church of Rome, yet that alone, without any fuspition of Heresie might be held sufficient (in his opinion) to conclude them in the flate of Damnation: and indeed there are scarce Any, among these. challengeable for any Fundamentall Herefie. Whom therefore b Protestants embrace as Partakers of that which Saint Jude calleth * The common Salnation,

b See bereafter, Cap. 15. 6.25. * S. Jude.

* Math. 9. 20.

* Matth. 14. 31.

CHALLENGE.

impleutly of americus against the Apollo. S

A S often as we reade how gratiously Christ the Sonne of God entertained the woman difeafed with a Blondy iffue, by affourding the Operation of a Divine virtue to cure her maladie, at the very Touching of but the hemme of his garments to often are we to acknowledge that Super-abundant enace of God in Christ, even to the [bary bustor; men of * Small Faith nay once to one bringing with him a beleeving whee liefe, and faying, Lord I believe, helpe my unbeliefe. But here behold infinite soules of professed Christians, whom you dare not directly charge with Herefie, and yet (O the curfed malicionsnesse of the pride of Rome!) must they all be Damned, and, by one Romane Article of Necessitio of Subjection to the Church of Rome, are excluded from all possibility of Salua. tion. The like must be faid of multitudes of other Christians in Africke, and Afia, befides Taponia; wherein not long fince hatte bene reckoned to be b Two hundred thousand Chrifians. To omit other Countries Christian, too many to bee

b See Mr. Breer-

wood by booke of

recited.

Religious.

Service in ser unknowns conquery thereby deprilling God of a Our second kind of Instance in respect of Churches nearer to the Territories of Rome, get not Subject to the Romane Church, which are the son word Churches of Protestants. 100 voil gold oil

the yellow choler of your Cerdinali would youch it alone: We are no more monue officito to the finhe Eximpler

Workell Sective Decor of theopies, Asperians, the form we Hole volumes would not fuffice to containe the Ex-Church:

Church of Rome, not onely in respect of her Professors, and their differences in Doctrine, but even in your Profession and Religion it selfe, as well Morall as Theologicall: but you had rather that we should give Answer to your Calumniations, Know therefore, First that the number of Protestant Profesfors is not (in comparison of yours, that will be the onely Catholikes) fo very a Pufillus Grex, that you can have any Reafon to contemne it. For if fo, then would not your Cardinall fo greatly enuie and maligne the Extent and latitude thereof; e Haretici (logni who, speaking of Protestants, faith that " They at this day surde Protestants possesses for many and ample Proninces, as England, Scotland, bus) nostri tempo-Denmarke, Norway, Sweusa, and no Small part of German tas & amplas Promia, Polonia, Bohemia, and Hungaria. Yet he pretermit-uncias obtinest. teth, France, Helnetia, Ireland, and many other places, where Daniam, Nome these Prosessors are visible.

I. CHALLENGE, in Particular

LL these Churches of Protestants may seeme to containe Post. Zam. 6. vade In them one Moity of the Christian world, in the We- Eilis. de Res flerne parts thereof, whole greatest Error, which you can im hoe er s. Po pute visto them, is that They, for their Faith, immediatly de- sind estidars mun pend vpon Christ Tefus, as the Head of the Catholike Church; and their greatest vice, that they impugne the Popes Indul- and non eithe tov gences, the nourceries of all vices; and their greatest Schifme, that they will be divided from that Church of Rome, which out in som lop proudly and impioully divideth her felfe from all other Churches of the world. And must all These, that are willing to facrifice their lives for Chrift, and his Ancient Faith contained in the Catholike Creeds, be necessarily Damned, for denying of one new Article of Necessity of Subjection to the Catholike Romane Church! which Article (as hath beene plentifully proued) doth manifoldly contradict the fense of the Article in the Apostles Creed, concerning The Catry what peace there is medianer tholike Church. 2

can be had in Agocalypticall Bebylon; for fo is Kome called by Saint John, seconding to the common interpretation of LACH DILLors. And in a Vinich as we are now to high

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II. CHALLENGE, in Generall,

VR Question still is concerning the Church Catholike. which is the whole Church of Christ, confisting of all Particular Churches, as the members and parts thereof. You have heard of the multitudes of Remote Churches Christian in Greece, Affria, Cappe, Ethiopia, &c. The like inftance have you heard of the Churches of Protestants, in Denmarke, Saxonia, Bohemia, &c. Try now whether that Objection, made by Opratus against the Donatists, may not some-way checke you. & You (faith he) will have the Church to be onely where you are, but in Dacia, Misia, Thracia, Achaia, &c. Where you are not, you will not have it to be, nor will you have it to be in Gracia, Cappadocia, Agypo, &c. And innumerable other Isles and Proninces, where you are not. His Reason; For you will have your felues onely to be the Whole, who are not in. enery Whole. So he. Tell vs now, when ever any Charch could more professe it selfe to be Whole, in respect of other Chur-Egypto voi ches, than that which will have it selfe onely to be called The vorion estimated that which will have it selfe onely to be called The vorion estimated that which will have it selfe to be more estimated. Alone than the that excludeth from hope of Salmation all other ches, than that which will have it felfe onely to be called The Catholike or Vninerfall Romane Church? or elfe to be more Churches which are not Subject voto her? how busy

d Si apud ves tantummodo effe valus, in Dacia, Miffia, Thracia, Achaia, Macedonia, & in tora Gra ciá, vbi vos non estis, non eric-in Ponto, Calatia, Cappadocia, Pani-phylia, Phrygia, &cain duabys Ar, menijs & in tota las,& cateras Prouincias - vbi vos estis non erit, -vultis vos folos effe Tomm, qui in omni Toto non estis. Optatu lib.2. paulo post .

Our third kind of Instance is in the Church of Rome ber soid felfe prowing that this Article, The Catholike 19 10 I Romane Church without which there is no vibanta Saluation, becometh permicions to them morthat will be called the Body, reined in the Cathofferridaeinhain Mercharily Davan

that they impueste the Poerring

Catholike Romane Church! The Article ! as hat

denving of one new extricte of Necesting of Swites?

oued doch respitately contradict the fente DY this time we are drawing neare to the Gater of Rome, to Dry what peace there is mithin her malls, and what fecurity can be had in Apocalypticall Babylon; for fo is Rome called by Saint John, according to the common Interpretation of your owne Doctors. And in as much as we are now to fight within

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within her owne Territories, in this conflict wee shall endenourto make good voon you Two most Observable Positions. The first concerneth the (almost) desperate estate of your Church of Rome; the Next is the Safety and security of the Churches of Protestants.

The danger of the Church of Rome, and some Members thereof, is that it is made twice Damnable; Once, by the Article which it professeth, viz. The Catholske Mother, and Mistris Church of Rome, without Vnion, and Subjection whereunto there is no Saluation: Next, and more especially, by the Apostolicall Article; as it is understood in our Christian Creed, of beleeuing THE CATHOLIKE CHURCH.

The State of the Question, by Comparison of the Head, and Body of the Romane Church together; according to the fense of your now Article, The Catholike Romane Church, without which, &c.

SECT. T2. White The Tart

He Church of Rome confisteth of a Pope, and his Subordi- tis Vicarium, Innates, as of an Head, and a Body; yet so, as the Body on Embind.

your Church taketh the Denomination to be called Catholike Trost de Pouis, from the Head the Pope, as the Successor of Peter; and not the alloqui months.

Pope from the Church. Your Article of beleeuing The Canning of Bellar, successor of Rome, ere. consistent of many other Articles. tholike Church of Rome, &c. consistent of many other Arti- pra. Salmeron Inf. cles, and joynts, which ought to bee observed, because every Out sold commione containeth in it, according to your Faith; a Necessity of bis press. Science Beleefe. As 1. The Necessity of Beleeving that there ought to Concile. to bee * An Uninerfall Indge upon earth, as the distinct Ui- a supra Concillear of Christ: 2. The Necessity of Beleening that this Indge deficient Beller. ought to be but fone Alone; because Two Heads vpon One lib. 1. Conc. Con. Body, would make it Monstrous. 3. The Necessity of Belee- Nempe in Conciming that this One Head is & Aboke a Councell; and you may lio Lateranensia. have as good Reason for that, (if, as you fondly conclude, there Tom. 12. Trad. 68. be the same Reason of the Ecclesiasticall Body, as there is of S.Quareo Ar-

the Naturall) because it is Necessary that the Head be predominant over the Body. 4. The Necessity of Beleeving that this predominant Head must be h Romane, fo farre asto h Romanum. Be'lar, Supra, (Per hold that, by virtue of this Head, Not onely the Romane quem fadum eft Church taken at large, but even the Partirular Romane vt)non folim Romana Ecclesia ve-Church, as it is in the City of Rome, oner-ruleth throughout the ra fit Ecclefia, world. s. The Necessity of Beleening that this Romane Head fed etiam que in vrbe Romana el omnibus Eccesijs must bee Visible, because it is the Head of a Visible Church. mundi præfit. Gordionus Ief. Epitome Contro wer. 2. Cap 23. i Vifibilem Iudicem, qui poffit pronunciare senrus lef Collog. Ratif bon vagum, fed perfonam vndique definitam, vt Hunc Clementé 8. Salmeron Ief. que supra, Sicut Iudais non latis fuit credere Mel Church. fiam quendam, fed

Delle Nemocia Conci

THE PURE.

23. Est. Called Assi

6. The Necessity of Beleening this Visible Head to be so Visible, in one Individual person, that & It is as necessary for every one to beleeve THIS man (as if you should say This Clement, or this Vrban) to be the Head, as it was necessary for the lewes to beleeue THIS IESVS, when he was renealed unto them: because parti voi, tu ceci if there be not infallible beleefe of his person, there can be no cerdisti causa. Tannetainty in his Decrees. And therefore it is requisite that you beleene This man to bee the true Head, with an infallible Faith. k Visibilem hunc; 7. The Necessity of Beleeving the Indgement of this Visible Head to bee I Infalliby true. 8. The Necessity of Beleening that the m Union of this Infallibly-true Head and the Body thereof; as also the Vnion of the Members one with another, are A true and proper note of the true and Catholike hune fignatum I efum à Iohanne demonstratum, it a non fatis erit nobis credere Catholicam quanda inuentri hunc fignatum I esum à Iohanne demonstratum, ita non satis erit nobis credere Catholicam quanda inuentri congregationem, nist in specie hanc ipsam credas esse, qua Romana Feclesia Prasidi sub est — Eadem ergo side dinina, qua me scio in sicclesia Catholica agere, cognosco non tantum Romanum Pontiscem, sed in singulari hunc signatum Paulum 4.—ab Electoribus propositum, dummodo nullum vicium aut desedum in cius canonica Electione admissum suisse constare possit. Salmeron Jes. Tom. 13. in Epist. Pauli in genere. Parta dispa. Aliqui tantum Moralem certitudinem tenent, quam sufficere dicunt, vi teneamur illi obedite in omnibus etiam credendis rebus, quas de side este definiuerit: hi sunt Turrecremata, Albertin, Caietanus, Bannes, Cano, Vega, Corduba, de Castro, & ahij — — Ali simpliciter pronniciant ad sidem uon pertinere, quod mihi non placet; atque dico sicue Christi Ecclesia Visbilis & hae numero ita habete posse non mero capat visibile, atque a seò de side este Hune hominem, qui communi consensione acceptus est, vi caput Beclesia, cui ipla obedire tenetus, este verum Ecclesia Pontiscem, &c. — Aliqui constant non potest hoc este verum Concilium: — Nam certitudo Ecclesia pendet maximè ex consunctione cum vero Capite: impossibile enim erit me tenere certitudinem, ad credendum qua Hic definiueris. Suaret Jes.

vero Capitei im possibile enim erit me tenere certitudinem, ad credendum que Hic definiueris. Suaret Jas.
lib.de Trip virtute Theolog. Disput 10, Sell. 5 num 1. 1 Iudex — cuius iudicium in definiendis rebus filei
est infallibilis veritaris. Bell er de Rom Pont. Valentinian in Analys. Suarez de Trip Virt. Theol. & Iesuia quis

m. Nata 7. Beclefiz eft vnio membrorum cum Capite, & Membrorum inter fe: & hæc vnio fa-cit Beclefiam veram. Belar, lib. 4. de Ecclef. Milit. Cap. 10.

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sing that this One Head is 8 Abolt a Connect; and you may be Lineseen a av realist to the realist of the state of the state of That fo many Necessities of Beeleefe doeinforce at many Necessities of Damnation, partly openyour preten. ded Head, partly upon your Body and Members thereof.

All that can bee said to this purpose may bee reduced to these Observations, concerning the Head, and Body, and Members of your Church, viz. as it may be [A'xtoaxor] a Body without an Head; or [Yeuso-] as having a False Head; or [HOAV-] with Multitudes of Heads; or [A'rti-] One Head repugnant vato the whole Body; or to the Essential Members thereof; or [A'upo-] Doubtfully Headed.

> I. The Church of Rome sometimes a Body Head-leffe.

> > SECT. 12.

His happeneth as often and as long as there is a Vacancy in that See, by reason of the death of the former Pope, n Paulo morrow, which hath beene often for " One, or Two, and sometimes for vacabat sedes an-Eight yeeres space. Where then is your [Tibi dabo clanes?] what no morno an becommeth of the Keyes of your Romane Catholike Church? nos duos: Nicolao · These (saith your Cardinall,) the Pope being dead, continue quidam scribum) net formally in the Church (will you fee a jugler?) except as allow Odo, & they are committed unto the Inferior Ministers, but are in the Platina in Visis hands of Christ: and after that a new Pope is Chosen, the Keyes borum Pombskum. are delinered unto him, not by the Church, but by the hands of formaliter in Be-Christ.

clefia, nifi quatenus funt comma-

dal metinellen)

bus ministris, sed manent in manibus Christi, & Pontifici noue dantur, non ab Ecclesia sed a Christio, Beller, lib. 1 de Rem. Pont. Cap. 12. S. Respondeo moriente.

CHALLENGE.

Ralor! O the Depth of Delufion! Doe then, indeed, Saint Peters Keyes flie into beauen, at the death of euery Pope? If so, we demand what you understand by those Keyes,

then.

p Cum diaum elt Petro.&c. Per claues intelligimus fummam Po Ecclefiam, non remissionem Pecca. torum, aut minifterium Enange. -Quia dicir, Quodeunque Ligaueris. Ligare ficat, quod præcipere, & punire pana Excommunicationis Bellar. Cap. 13.5 Hic apertò.

q' Synodo Con-ftantinop.præfidiffe legatos Se-dis Apoflolica, vna cum Menna Conftanpolitano Antiftite,& fedis Apollolica Vicario. Hanc Syno. dum celebratam dicitis tempore Interregai Ponti-ficij polt obitum de Memoria Agapetus nominatur Binius Tom. 2.Conc. Anno.in . 18.5. Concily Constantinop. sub

1899.1

Keys, which were promised by Christ to Peter, Mat. 16. saying. To thee will I give the Keyes of the Kingdome of heaven. P Keyes in this place (faito hee) fignific principalitie of Ecclesiasticall power over all the Church, and not remission of sinnes: Ratem in omnem because Christ addeth, saying [What soener thou bindest upon earth, &c.] Where by Binding is ment power of Pracept and of punishment, by Excommunication. So hee. What power then is that, which remaineth formally in the Inferior Minitim Beelefiafficit. Herr of the Church, at the death of the Pope? if it be the Keyes of Principality, then is every Inferior Priest a Pope : if it be the Keyes onely of Order and Absolution, then shall it not be lawausem idem figni- full for any Bilhop to exercise any power of lurisdiction by Pracept, or punishing by Excommunication during all the time of the Vacancie; be this for the space of Two, Three, Foure, or lib i de Rom. Pont. (as it is faid to have happed) Eight yeares together.

You will eafily gueffe what it was that drew your Answerer into this most vucouth and extreme corner, wherein neuer any ancient Father before him fet so much as the least print of his shooe: for your owne Binius will tell you a story to some good purpole. 9 In the Interregnum, or Vacancy, betweene the death of Pope Agapetus, and his Successor, was celebrated (faith he) the Councell of Constantinople, wherein there were present Two Legates of the Church of Rome, together with Menna the Bishop of Constantinople, and Vicar of (meaning Romane) the Apostolicall See. So he. Heere you see the Pope is dead, not withflanding you observe a Generall Councell gathered, which is an act that you have called Proper to the Papall Primacy, and Principality: and in Conncells are com-Agapeti, reconflat ex fingularum monly Acts both of Generall Decrees and Precepts, as also of
fere Actionum
Exordio, vbi San. purish nents by Excommunication, in the name of the Catholike Church. Besides, you may behold heere Legates, yet not of the dead Pope, but of the Romane Church living. If then your Article take place in that fense, as to denie any Formall power of Keys vnto Inferior Bishops, then is heereby condem-Menna, Anno 536. ned the whole Romane Church, not onely ancient, in the Councellof Constantinople, but also at all times of Interim, betweene the death of one Pope, and Election of another, whenfoeuer they execute any Act of Iurifdsction. Answer

then, we pray you, doe you vpon this conceit of Bellarmine judge all these condemned? then may, and must we most justly renounce your Article, as execrable. Or doe you beleeue that in the Church there remaineth Formally the power of the Keyes, for the execution of all functions belonging to the neceffary preservation of the Church, and Members thereof? then must it follow (which your r Cardinalt fore-saw right r Obiettio. Qui well) that the Popereceiveth his Authority from the Church, eligitur Pontifex, and not immediately from Christ: and that therefore the Ecclesia. Huic Church hath no absolute necessity of a Pope. And so may you fuum Rasponsium, bury your Article of Necessary Obedience to the Papall Mo- que supra. narchy in the grave of every dead Pope, and instead of that Article you may frame another De Anferibilitate Pape ab Ecclefia, out of Gersons Instructions; which may serue you for a Catechisme. Because if the Church may consist sufficiently, in that which you call her Widow-hood, destitute of her Monarchical Head, for Six or Eight yeeres, why not also for Eighty, yea and Eighty times Eighty, if fhee would so Decree?

II. That the Church of Rome hath sometimes a False Head.

SECT. 14.

Which false Head may bee easily seene thorrow many holes; as First to make him (as you do) Vnimerfall Head ouer the Whole Church of Christ, throughout the world, is to erect a False Head, as * Saint Gregory; once * See abone. Cap. 6. Head of the Particular Church of Rome did often teach; by §.6. calling the Title and Doctrine of Vninerfall Bishop, Prophane, Sacrilegious, Blasphemous, and Antichristian.

2. God neuer ordained an Head, no bigger then of a wren, to fland upon the shoulders of a man; and so little (in respect) is One Bishop of One City of Rome, to bee set ouer the Church Vninerfally dispersed throughout the whole world; as you may guesse by the exceptions which Saint * Cyprian, and after him * See about, Cap. S. Angustine, and the Churches wherein they fined tooke a sain take Bishops of Rome: accompting them Incompetent Indges

Indges in Cases of Appeale from Remote Nations, by reason of the distance of places; and yet their Churches in Africke might be faid to be neare neighbours to Rome, in respect of many farre more diffant from thence : therefore an Head ex-

treamely disproportionate, is a False Head.

3. None call that a Necessary and lining Head, which was not created by God; no more can that Ecclefiasticall Head be judged Necessary, for the Church of Christ, which was not in-Rituted by Dinine Ordinance. But that the Head of the Church of Rome was not ordained by Dinine Authority, you have (for proofe) not onely the Church Catholike, in the Councell of Chalcedon, but also the Romane Church it selfe, in the Councell of Constance. Therefore an Humane Head, in pretence of a Dinine one, is a False Head.

8.5.5.

4. An Head subject to Heresie cannot be truely adequate, and proper to a Body, which dependeth vpon Infallibility in matters of Faith: But he that will be called Vinnerfall Head is obnoxious to Herefie (as Pope * Gregory excellently taught) when he denied that either He, or any Bishop in the Church ought to be called Vninerfall Bishop of the whole Church; left that the same Vninersall Bishop falling into error, the whole Church (saith he) might erre with him. An Example of an Hereticall Pope you have had * Confessed in Honorius, from the Testimonies of Romish Doctors, of Ancient Fathers, of Councells, and of Popes themselves. And certainely that cannot be but a False Head, which cannot be a True Member of the Body of the Church Catholike, which no Heretike (as you

* See aboue Cap.

* See aboue, Cap.

6.5.6.

8.5.7.

* See aboue Cap.

* See aboue, Cap, 2. 5.5.

haue confessed) can be. 5. You your selues admit of no Head on earth (of the Visible Body of Christ, that is, his Church) which is not also to Visible, that a man may point at it vindoubtedly, and Indiuidually, saying of it This is the Bishop of Rome : But you can have no such Certainty of any Bishop of Rome, both because his Ordination, without which he cannot be truely Pope, dependeth upon the Intention of the Ordeinour, than which what can be more vncertaine vnto you? as also because you are often constrained to doubt of the truth of his Election. For you cannot be ignorant, how plentifull a matter wee have now in hand,

hand, if we intended to profecure the manifold Examples that are extant in your owne Bookes, of Papes who have taken f Iohannes duopossession of the Romane Chaire by Intrusion. One you may ante Octavianus) receive from the Relation of your Baronius, viz. of John the dicendus cratle-Twelfth, who I was no manner of way (faith he) to be termed guimus Ponufex, a legitimate and lawfull Pope, because no law was observed in lex nulla sit suffrahis Election, but all things carryed with terror and Violence; gata, led omnia who although, by reason of his young yeeres, he could not be made pleuerint:cumq; fo much as Deacon, yet did the Church honour him for her Pope, præ zeate nec accompting it a Leffe enill to tolerate one, although a Mon- tuit, - tamen frons Head, than to be divided into many Heads. So he. This is hunc Ecclefia Romana Pomifi-plaine dealing, openly confessing what kinde of Heads your com venerata est, Romane Church is sometimes vnited vnto. One, for his life minoris este mali Monstrous, and therefore a braine-sicke Head; One, for his from quantum yeeres, not fit to be so much as a Deacon (that is, as wee may liber capus ferre, fo say, an Elbow of the Church) is made Head & Chiefe Pastor Capitibus infirthereof; therefore a braine-leffe Head. One that is an Intrn-mari. Baronius. Anno 955.
der, and No-may a lawfull Pope, and therefore nothing leffe num. 1.3.6.4.
than a true Head; because an Example differing from your do hune Papam Rule, which your lesuite Salmeren confesseth to be this: To in singulari ab beleeue with a Dinine (or, Infallible) Faith THIS singular nitum, dummodo and Individual man to bee our Pope, who is defined by the Ele-nullum vitium aut Gors ; yet so, that it doth not appeare that there was any defect or Electione admisfault in his Election. But behold, heere is one with a Conflat, sum fuisse constathat there was nothing but Defects in his entrance, became no lef. Tom. 13. in law of suft Election was observed therein; and yet not withflam Epstolas Pauli in ding acknowledged and honoured as true Pope of your Ro-Diffur. 2. S. mane Church.

6. As the Body cannot boast of Vnion with a Head, that is Headlesse, no more can an Head be truely so called, which is see above, Cop. 2. Bodilesse. But we have proved that that which you call Prin- 5.9. cipally the Church of Rome, as resident at Rome, shall have no being, and therefore be no Bodie in Rome; namely when as the City of Rome shall be the Seure of Antichrist.

CHALLENGE.

A Las my Masters! what meane you? will you needs Cacondemne your selves, and your whole Romane Church, by your owne Faith? Your Article is, to Beleene with an Infallible Faith, One singular man to be the True Pope of Rome, and Vninerfall Paster having Monarchicall power in the Church: wherein, by the word [Vinner[all] you condemne the Romane Church, as it was in the daies of Pope Pelagius the Second, and * See above, Cap. Pope Gregory the First; * both which held the Title of Vniner-Sall, as execrable, and Anti-christian. By Monarchicall, and absolute power, you condemne the Romane Church, in the daies of Pope Damasus, who * held himselfe no Competent Indge, in Cases fore-judged by a Provinciall Councell. By [True] you condemne the Romane Church, in the daies of Pope Iohn the Twelfth, which acknowledged (for her Pope) Him, whom shee knew to bee every way Unlawfully posselled of the Popedome, and therefore no True Pope. Yet what maruell, if they doubt not to obey false Pastors, who daily Worship false Saints? By [Romane] you condemne that Christian Church, which shall be in the daies of Antichrist, when-as the City of Rome, from whence the Denomination of Romane is derived, shall be the Seate of Antichrist. And by beleeuing [Hunc, This] Individual Pope to bee verily the Pope, with that Infallible Faith, wherewith you beleeue any thing necessary to Saluation, you condemne here-in the Romane Church, throughout the whole Succession thereof, from Saint Peter to this day; and therein also your owne soules, in profeshing that to bee Infallible, which by reason of many defects, both in the Ordination, and Election of any Pope, is knowne to be full of Fallibilities and vncertainties; as all your owne Historians doe proue; and as will bee further euident

De Fatte, in that which followeth in the nex Section.

.6.6.6.

" See about, Cap. 13.5.18.

III. The Church of Rome was often divided into Many Heads.

SECT. 15.

Chisme (as the Apostle teacheth) is when the Body is divi-I ded, and depending upon many Heads; as if some held of Paul, some of Cephas, and (but) some of Christ. So hath it often hapned in your Church, some depending of one, and Rom Pontificum fome of another, and some of the Third Pope, and among Vigini numeranall these yet could but one fort hold of the True. You your Princip Laguage owne selues can reckon for vs " Twentie, yea " Thirty Schismes " See Omphrimin Cata'og. Pomif. and Divisions among your Popes; yet is this but a sparing Ac- x Perniciosisticompt. But wee ftand not voon the number of their Dinifions, but vpon their Duration. Of which your Onuphrius hath (fc. Vrbani 6.) oc-Registred One for " The most pernicious and pestilent (be . casione alio Pontweene Orban the 6. and Clement the 7.) which continued Cardd. qui eum and lasted for Fiftie yeares in the Church of Rome. During elegerant creato which Schisme, what Parts taking and factions there were on choatumin so. which Schisme, what Parti taking and factious there were on Annos productum foot amongst the Members of that Church, throughout the Annos productum est. Onuphrim ad most Countries in Europe, it is easie to imagine.

Platinam, in vita Urbani 6. Schister.

Your Cardinall telleth vs of Three Popes at one time, enery one whereof would be accounted the Pope, so that hardly & diutumius. Ibid. could any discerne which was the true Pope. So you. What Refolution can your Church haue in such a Case? your Iesuite hannis 23, erant would have vs to note that a The Councell of Constance put ces haberi volethem All downe; and this stood with good reason (laith hee) be-bant, - nec po-cause when the true Pope was not certaine, it was as much as if cari quiseorum there had beene none at all. So hee. Moreover, Baronius hath verus effet Pontifound out another matter of wonderment, how that b When Rom. Pom.c.14. Sergius the Third, an illegitimate Pope, intruded himselfe in- §. Respondeo. to that Seat, by monstrous sacriledge and most beastly filthinesse, pro Papis habeyet such was the Reverence (saith hee) which all faithfull Pro. rer tur, Greg 12. sefours, especially the remote Northerne People had unto the done concilium

mum & teterrina Schilma eiuldem tifice ab eisdem in Catalog. Pontif. z Tempore Io-Conflantiense

omnes de gradu dei erret - ratione naturali id persuadente, quia cum non effet certus Pontifex, perinde estac si Pontifex omnimò nullus esset. Azorius les Instr. 1.4. part. 2 617. b Sergins 3. Papa illegitimus — qui ad sacrilegium nesandum turpissimam impudiciam addidit, — sibilominus ca reverentia — sideles omaes, præsertim longè positi Boreales populi prosequebantur Rom. Ecclesiam, vt quemcunque in ea seden-tem audirent, nomine-tenus Pontisicem, eunde — nulla habita eius ingressus discussione, vt Petrú colerent. Barenius Anne 908. num.4. Chunch

Church of Rome, that whom soener they heard to sit in that See, although Pope onely in name, without any further inquirie concerning his manner of entrance, they renerenced him as S.Peter himselse. So hee.

CHALLENGE.

Ooke agains to your Article of Beliefe, concerning This L'One Romane Pope, without which Faith none can be saued. Now your Church of Rome being divided into Two Factions. one halfe adhering to One Pope, and another halfe to a Se. cond, your Article requiring Beliefe of [Hunc, This onely One I doth damne halfe the Romane Church, for the space of aboue twice Fortie yeares. And afterwards, folong asit was divided into Three Factions, adhering vnto Three severall Heads, your Article of [Hunc, This fingular Pope] damneth Two of the Three Parts of your Romane Church at that time. At which time the Councell of Conftance, the Representatiue Body of the Romane Church (in this distraction) vsing no other remedie but abscission, and cutting off every Head, by remouing All the Three, and choosing a Fourth; your Article challenging the acknowledgement of [Hunc] doth necesfarily damne the whole Romane Church, either in admitting any of the Three, or elfe in preferring a Fourth.

As for our Northerne Professours of those dayes, whose Faith your Baronius extolleth, for their Beliese of any Pope, whomsoeuer they heard named Pope, were hee never so illegitimate, and indeede no Pope at all, (as for Example Sergins the Third) wee are in a great straight, which rather to admire: to wit, whether the Foolishnesse of those Northerne people, in beleeuing an Ape to be a Man; or the Faithlesselle of your Cardinall; who against the Article of his Faith, requiring [Hunc Verum, that is, the acknowledgement of This true Pope, and none else, notwithstanding commendeth men for entertaining, and honouring a False one. But alas! what will they not beleeve, that will needes follow such Guides, as leade them by the nose, and make them to beleeve not that which God prescribeth, but what they please, albeit herein

also condemned by your owne Article? And moreouer, you your selves, that are sworne to believe Infallibly [Hunc] when as it is possible (for that which hath hapned, may happen) that your whole Church cannot differne between Hung and Hung, by the same Article stand you continually condemned, in your owne Consciences.

IV. That the Church of Rome is oftentimes troubled mith an Head repugnant sometime to the whole Body; and sometimes to the Seuerall Members thereof.

SECT. 16.

He First worke in a building, is laying a right Foundation, which in euery Dispute is the true state of the Question; and then, Dimidium facti qui bene cepit, babet. The Forme of your owne Oath will give vs good light for this First point. " c 1 N. doe beleene the Catholike Romane Church to be the Mo- c Bulle Pij 4. " ther and Mistre se ouer all other Churches, and I sweare O- Pro some " bedience to the Pope, as to the Vicar of Christ. You professe then in this to honour the Church of Rome, as Mother and Mistreffe over All Churches; and the Bishop and Pope of Rome, as Chiefe Pastor, and Head of it. It onely remaineth to d Schisma (vediknow, whether as you have made all other Charches, divided Harefi)eft separafrom this Head, to be Schismatikes out of the Church, and de- vel a Capite, fritute of spirituall life; so also there may not be a Schisme be- Corpore Ecclesie. tweene this Romane Head and Body; so that, the One being di-negando Hunc uided from the other, in some Cases, either of them may be in Particulari effe come Schismaticall.

Your publike Professor and Iesuite Swarez is at hand to re- vt fi Papa noller solue you : d Schisme, (saith hee) as it is distinguished from Ha-coniunctionem resie is a separation either from the Head or from the Body; so as cum toto Ecclesiz the Body if it denie its Head [This true Pope] it is Schismati- debet, ven tentacall; and the Pope the Head, if hee denie due Communion with ret totam Ecclethe Body, as to Excommunicate the whole Church, is also Schif- nicare: potel hoc maticall. So he. Whose ingenuitie we must commend, in that mode else Schif-hee consessent it possible for the Pope, in some Case, to be a Jesse Tripain. Schismatike. It will be our part to give some Instance hereof. Theoldin 12. Seff.

A Corpore,-

V. That

That your Church commonly is Doubtfully-Headed; proned by an Instance made in the state of the great Question of the Supreame Iudge in your Church, whether it must be the Romane Pope, or Councell.

And First for the Pope.

SECT. 17.

num Concilium non ita expresse Conc: Lateranenfi quod expreffiffimè rem defini uit, nonnulli dubi que ad hanc diem uzstio superest. Bellar.l. 2. de Concilijs.c.13. 6.Sed dum.

f Quamuis nullo lico definita fit, tacito tamen Do corum confeniu eft, vix vno amplire lententiam temente,quam quæ ante hanc contronerfiam à paucis majores nostros olim obtinuerar; Papam viz. Concilio ficuti Caput plet. Doct. Prin. 46.13.5.35.

TT is necessary that that Church, which will needes be Judge Tofall other Churches, should first determine with it selfe e Quia Florenti: who is the Supreme Judge; nor should she euer take vpon her to determine of other Controversies in Faith, against Protehoedefiniuit, & de frants, before shee have satisfied Protestants in this, whether Pope or Councell be indeede the Supreame Indge. In this Queftion Romane Doctors of all forts have bin diffracted in their tant, an fuerir verè iudgements. To leaue all other Disputes, we desire to know Generale, ideo vf- how this hath bin determined by any Councell. Bellarmine, although the sworne Proctor for the Pope, yet against such as laboured to deduce a Confirmation of the Popes Indgement abone a Councell, from the Councels either of Florence or Lateran, doth reject both; & So that (faith he) the matter is fill quefane Decreto pub. Stionable unto this day.

Is not this Acknowledgement worthy your thrice rumination, to vnderstand that the Romane Church, which boasteth -plane definita her selfe to be the Mistresse of all Churches, and Indge of all us Doctore Theo. matters of Faith, is not, after a Thousand Six hundred yeares, logo aliam de hae fully affured whether (Comparison being made betweene her Pope and her felfe.) Hic, or Hec, Hee, or Shee, be the Supreme Indge? When then, and how will you resolue in this so annis motam apud principall a Cafe? must the Scales still stand even, that neither of them shall ouer-poise? Not so, for you teach (if One, as your fore-man, may speake for you all) that f Although this case have not beene decided by any absolute Decree, yet it is deecopori przesse sine fined (saith hee) by the tacit and secret consent of the Doctors of the Church, scarce any one Dinine holding any other opinions.

opinion herein, than that which, before that of late this Controuersie was moned, was anciently in force; namely that the Pope is abone a Councell, as the Head is abone the Body. As if he should fay, Sirs, if the Question be whether Iohn an Oake or Iohn a Stile be heire to that Land, because the Witnesses conceale their meaning; without question they by a tacit Confent are for the Complainant, that Iohn an Oake must carry the Land. O Quacksaluer!

Consider you not now that the Subject of all this Dispute is The Catholike Visible Church, whose Consent likewise is to be discerned onely by Visible Characters, whether it be by word or by writing? And are you now come to this passe, as that in a Cause of so great moment you must depend upon the iudgement of the Tacit Consent of your Doctors? Wee doe not therefore maruell why they must needes be blinde Guides, who themselues have no better Direction, than dumbe Iudges. All other Christian Churches in the world stand for the Authoritie of a Generall Councell, against whatsoever Pope; which (the Cause of your Pope having now bin heard) we are to proue from the Romane Church it selfe.

That the Romane Church is rather Indge, than the Romane Pope, in all Causes of that Church; by the publike Decree of the same Church init selfe.

First in the Councell of Constance.

SECT. 18.

IN the yeare of Christ our Lord 1415. was celebrated the Councell of Constance in Germanie, a place then most fit, con- g Constantiense fisting (as you know) & of almost a Thousand Fathers, where trum fere Mille, of more then Three hundred were Bishops. This Synod with ex quibus amplian Inprimis beginneth with this Article; h The Holy Synod, us trecenti Epif-

Et primo quod ipla Synodus in Spiritu Sancto congregata legitime, Generale Concilium faciens, Ecclefiam Catholicam Militantem reprasentans potestatatem a Christo immediate habet, cui quilibet cuiuscunque status, vel dignitatis, etiam si Papalis existat, obedire tenetur in his que pertinent ad sidem, - & Reformationem generalem Ecc.efiz dei in Capite, & in Membris, Concilium Conft. Seff. 4. Apud Serium. Toma 3. Conc. this offer inchessor.

inspired with the Holy Ghost, being lawfully assembled, & making up a Generall Councell, which representeth the whole Catholike Church, hath immediate power from Christ; whereunto enery state and condition, be it the Papall, or what soener, is bound to obey in all things, which concerne either Faith, or Generall reformation of the Church, whether in the Head or Members thereof. Thus farre that Councell: which was exprelly confirmed by Pope Martin, to be held i Inniolable in matter of Faith.

i Dominus nofter (Martinus Quintus) dixitquòd omnia, & fingula determinata concluía & Decreta in mate-

rijs fidei per præfens Concilium, Conciliariter tenere, & inniolabiliter observare volebat : - Ipsaque fic Conciliariter facta approbat & ratificat, Ibid.

CHALLENGE.

TEll vs now whether ever the Church of Rome had a Coun-L cell more ample for multitude of Fathers, being almost a Thousand; whether ever any Councell could affume more Infallibilitie to it selfe, than to be congregated by the Holy Ghoft, thereby making her Degrees Authenticall; or whether euer any Conncell could Derogate more from the Papall Power, as it is now beleened and Attributed to your Popes, than to subject him to the Determination of a Councell, in matters both of Direction in Faith, and Reformation of manners; or can any of you require a more fundamentall reason thereof, than that which is intimated in the Decree it felfe, faying that The Councell bath its Authoritie immediately from Christ? The meaning whereof is (as you are * taught) that the Popes Conc.par. 2. Now Authoritie is not of Dinine, but onely of Humane Institution : or Lastly, can you expect a stronger confirmation of all this, than is the Ratification thereof, by the (then) Lawfull

* Binius, See abone, Cap. 8. 5.5. k Binim Tom. 3. in Concilium Constantienfe. Quoad ea, que all this nimirum ad fidem Pope? pertinebant contra Wicklefium. fide effe babetur.

Now then (for now wee are come to our conflict, by Com-&c. Sic stiam Bel-larm. La de Conc. parison) If (as your Cardinals, and others answer) & The Pope c.7. Falso quiege confirmed other matters of Faith decreed in that Councell, but nevalur loguitur, would not ratifie this Decree, as being so derogative to his Headdice Ecclesie amon ship, and supreme Indicature; then behold (that which wee estill attended to proue) as great a Difference betweene that Affemindicio & decreto de bly of Fathers, which was as much the Representatione Body

of the Romane Church, as any can be named. Whence it must as well follow, that your Pope (if hee had hereupon Excommunicated the Fathers of that Councell) had bin a Schismatike, as it doth follow, that dividing himselfe from their Decree, hee could (by your Romane Principles) be no leffe than an Heretike. For the Decree is peremptorie, as a matter of Faith: the Reason they gave was concluded against the Pope, namely that the Pope of Rome is not Head of the Church by any Dinine Ordinance : euen as a Thousand yeares before this, the 1 Binius. See Com Fathers of the Councell of 1 Chalcedon anciently beleeved.

feffed abone, ca. 8.

Another like Example in the Councell of Bafil.

SECT. 19.

IN the yeare 1431. there was a Councell gathered at Bafil m A Martine 5 by the Authoritie of Pope m Martin the Fift, and after con-indica synodus. firmed by Eugenius; wherein were 90. Fathers, who having aliquandin con-confirmed the Decrees of the Councell of a Constance, where-firmata. Biston by the Pope is made subject unto a Councell, and the Censure Come. Best initions. thereof: now at the length Pope Eugenius, perceiuing they a Seff. 12. Print bell of the Censure of the length Pope Eugenius, perceiuing they a Seff. 12. Print bell of the Censure of the length Pope Eugenius, perceiuing they a Seff. 12. Print bell of the Censure of the held this course, will needes distolue the Conneell, and trans-quam Constantlate it to Florence. The Councell it selse withstandeth this, ensis Concilij and o Commandeth the contrary, shewing thereby, that P The 4.05. Pope sought nothing, but, by abrogating of Councels, the destruction of the Church. Therefore they fairely 9 sufpend the cipit, ve pracens Pope : and in the end, according to the judgement of the Bafileenie Con-Councell of Constance, they Decree, as an " Vniner fall Truth, nem, etiamfi Pathat the Pope hath no Authoritie aboue a Councell, nor power palis fuerit digniof himselfe to diffolue it; which truth whosoener (say they) aut loco ad locum shall obstinately contradict, is to be indeed an Heretike. So They.

Will you now fee the Pope and the Connell grapple toge- Beclefiam peffun-

€a Synodus præ•

cilium per nemitatis, dissoluatur, transferri possit. p Seff. 12 Nihil alind prætendere det, julque fibi &

fuccessoribus acquirar ritum saerorum Conciliorum abrogandi. q Seff 31. Decretum 3. promulgatum de suspensione Eugenij Papæ. Ab omei administratione Paparus suspender Eugenium, in spiritualibus, & Seff. 33. Veritas Generalis Concilij luper Papam declarata per Constantiense & Bastleenie Concilium, est vericas Catholica fidei. Vericas hae, Papa Beelefiam hanc congregatam non potest dissolvere fine jeius consensu: - veritatibus his - pertinaciter repugnans Hareticus est censendus. - Soff. 34. Depositio Eugenij.

X 4

ther

Bpiftola Syno dalis contra Inue. Ainam factam no mine Eugenij Papz, -- qui Epi-ftolz illi exordio dicere aufus est congregatos iam fere leptem An-Vicario, & fupre. mã Apostolica Romana fede Christianorum matre & capite fegregatos effe. * Nunquid inhoc

damnabit Vnium approbantems Tom. 4. Concil.

ther? The Councell hath Sufpended the Pope, and judgeth him no better than a Schismatike: The Pope pronounceth the Fathers of the Councell Schismatikes, Separated from the Mother Church of Rome (meaning the Conclave of some Cardinals at Rome,) and the Head thereof, for the space of sea-Patres in Concilio wen yeares last past. The Councell answereth, saying: What? will the Pope then damne for Schismatikes all the Cardinals. nis ab ipso Christi Bishops, and the Emperour himselfe, with Kings and Princes there present, yea, and the whole Church, which doth approne of this Councell? In the end (to end the fray) " The Pope (faith the Councell) did yeeld to the Admonition made vnto him, of not disfoluing the Councell.

Here is presented before you the Romane Head, and (in the nerfos Cardinales, Opinion of the Fathers of that Councell) the Catholike Bo-Epicopos, imperation of the Romane Church, in a Diffraction and Separation ei-Principes, & deni- ther from the other, for Seanen yeares space. As for the Popes per orbem difper. Pretence of his Romane Church, which were but a few Domefum, hoc Concili- flicall Cardinals, the Councell did not accompt them worthy Hac omnia haben. the name of the Members of the Church. This being the tur apud Surium Case, whether shall we call the Schismatikes? for so the one

u Jbidem p. 178. party necessarily must be. Responsio Syno

dalis. Cum effet ab omni Administratione Papali suspensus, tandem huic admonitioni paruit in forma sibi perhoe Concilium defignata.

That, in this Case, the Pope is the Schismaticke.

SECT. 20.

COme would thinke that the Pope could not be the Schif-Imatike, because (which is your common Argument) the Head, although it be diseased, yet it is not separated, without the destruction of the Body. If there be any peircing sharpnesse in the point of this Reason, it may (to your owne misx Aneas Syluin, chiefe) easily be turned backe into your owne bowels, as the Fathers of the same Councell wisely did: because (say they) gumentum: Sivt x If the Case could be the same in a Naturall Body, as it is in a Body Ecclesiastical, that assoone as one Head is removed, ano-Papa, Ecclesia pe ther might be had, then in many head-aches, would men make often changes of their Heads. And indeed, if there were not this

in Gestis Conc. Ba-Gl. Converte Arin naturali &c. Alioquin mortuo riet. Lib. 1. S. Con. Hare,

this difference betweene the Esclesiasticall and Naturall Head, it Bould follow, that as oft as the Ecclefiasticall Head, the Pope, Should die, the Ecclesiasticall Body and Church of Christ should

perishalfo. So they.

Come we to their other Reason: Y That which Christ pro- y Competit Conmised to his Church, doth more especially agree to a Generall silio. Ibidem lib. 1. Councell: now Christ said unto Peter, if he should take any offence, [Dic Ecclesia] Tell the Church; the Complainant is not of equal Authority with the Indge. It were ridiculous, to interpret, that by Church was meant Peter himselfe; and as fond to send him unto any Inferiour to himselfe; and no lesse absurd had it bene to send him to the whole Church diffused every-where therefore Christ meant the assembly in a Councell. Besides, The Pope is z Minister and but one part, in Comparison z Minister, non to the whole, therefore lese, yea in Authority, for the greatnesse Dominus Eccle of the Authority dependeth upon the [Major pars] the greater Epift. Synodal. fupart of suffrages and voyces. So that Synod of Basil.

We might adde hereunto the Argument of Nilus the Greek Arch-Bishop of The Salonica: * If that (faith he) the Pope * See above. 5.3. had Infallibility of Indgement, to what end were the cost and labour of troubling all parts of Christendome for gathering Generall Councels? Nor he alone, but another more Romish than he could be; a If so, (faith he) why should the learned in a Quid opus erit Lames be fought for? Why fo many Universities vexed by dif- cilijs, aut lurif-

cussing of Questions belonging to Faith? &c. So he.

CHALLENGE.

Fter your perusall of these Premises, remember but your A lesuites Assertion: * If the Pope should divide himselfe no Pontifice quod verum est audire from the whole Church, Hee should be indged a Schismatike. liceats Erasmus But whether the guilt of Schisme be in Pope, or Councell, your Annot in 1. Cer. 7. owne guilt in fuch a Cafe can be no leffe than Periury, who by chapter \$.16. your Article are bound to believe, that both Subjection and Union, vnto both Romane Church and Pope are Necessary to Saluation. You have now a Woolfeby the eares, whether you hold him, or let him loose, you are sure to be bit. Thus much of the Disunion betweene the Head and Body of the Romane Church.

pra citata. Apud

Generalibus Conconfultos accerfere! — quorsum attinet tot Academias in fidei quæ. stionibus distorThe fourth Instance of the Distunion betweene the Romane Church, and Some Members thereof, in the Examples of France and England.

SECT. 21.

b Appellatio V-niuerficatis Parifienfis cotra Leorobur, ac firmamentum facratiffi. mi Concilij Basileenfis, Inter alia: bito fauens, in quodam cœtu, in Romana Ciuitate, quæ contra nos liter, non tamen in Spiritu Sancto congregato -Sacrum Conciliu damnauit. Het ba. rerum. fol.35. f.

Nb Appeale was made about the fame time of the Couna cell of Bafil, against Pope Leo the tenth, by the Vninersinem Decimum, in tie of Paris, in Defence of the Authority of the same Councell: wherein the same Vninersity taxeth the Session of the Pope and his Cardinalls, as Not gathered together by the Spirit of God; professing herein, that Not the Popes particular Assem-Leo Decimus, qui bly in the Citie, but the Congregation in the publicke Councell is to be called The Church of Rome. And this Right of Appeale from the Pope is a liberty which the Vninerfity of Paris hath alwaies challenged to this day; yea and the whole Church est, nescimus qua of France, whose King (by his Orator in the Councell of Trent) made knowne the Vniuerfall Tener of that Church, namely, that The Pope is not Superiour to a Councell. Which they still maintaine, notwithstanding Pope Pius the fourth his bentur in fasciculo contention by Arguments, in his letters to the contrary. And how little accompt they make of the Trent-Canons, which are the Articles of Faith whereunto you are sworne, is more than manifest, seeing they have not yet admitted of that Councell, within the Kingdome of France; and therefore are yet at libertie to beleeue as much thereof as they lift.

Not long after this, in the dayes of Henry the Eight (then) King of England, Stephen Gardiner, being of the Romane Religion, yet withstood the Romane Dominion in this kingdome, faying as followeth: " The Authority, which the Bishop of Rome would be thought to have by Gods Law, is no Anthoritie with vs, like as no manner of forraine Bishop hath Anthority among us. Afterwards he descanteth upon the Title of Head, as it is attributed to the Church and Pope of Rome, and denyeth him to be the Head by Dominion, but by Order: in like respect

c The Oration of Stephen Gardiner concerning True Obedience, His Testimonies, which are in feuerall pages, are bere ioyned together for breuity respect as Appelles was called the Head of Painters, and Lutetsa, or Paris the Head of Vniuersities. As for the other Supremacy, which the Pope challengeth, it is that which Pope
Boniface the second begged of the Emperour Phocas. It is an
ambitious vanity for them to be called Supremes, who are
Postremes in that which is least. All sorts of people (in England)
are agreed upon this point, with most stedfast consent, learned
and vulcarned, both men and women, that no manner of person bred or brought up in England hath ought to do with Rome.
So he. This was the Faith of the Church of England then, d Bulla Pauli 3.
notwithstanding the d Excommunication of the Pope, against cationis pand
the King, and All his Adherents.

CHALLENGE.

In these Examples (to omit others) you have two most potent Kingdomes (excepting the Article now in Question) bedientia mandantes, vi aduers serviced in Faith, and the one also professing Subiestion to your influencing influence of Rome, as noble Members thereof; who all (in nertes armis inall the time of their Opposition, if your Article of Necessary
Subiestion and Union to the Church of Rome and Pope thereof bee of Faith,) are made liable, with all their people, vnto
eternall Damnation. Wherefore as we do complaine of the
maliciousnesse of your Romane Article, which denounceth
Curses vpon all Protestants, and Others of a different Religion from Rome; so may wee cry out vpon the madnesse
thereof, by which she strangleth the children of her owne
wombe, yea and her whole Representative Bodie, in her late
Generall Conneels, as hath bene proved.

a Tracker then we divide into tours parts. I. Correquing

d Bulla Pauli 3.
Sub Excommunicationis pænå
mandamus, ne vllus Princeps Chriftianus dicto Henrico aut eius fauteribus se adiungat. — Iisque in virtute sanctae obedientia mandantes, vt aduersus ipsum eique fauentes armis insurgant. &c.

CHAP.



CHAP. XV.

The Determination of the Whole Controuersie betweene the Church of Rome, and the Church
of England, together with other Protestant
Churches, concerning the Church Churches, concerning the Churches is rather to be accounted Schismaticall,
or may more instly pleade.

Soule's Saluation.

First by Generall THESES.

SECT. 1.

HE word, CATHOLIKE CHURCH, is that which you oppose vnto vs in enery Dispute, as it were a Gorgons head, able to terrific Protestants at the first mention thereof. Which name, as it is appropriated to the Ro-

mane Church, we have produed to be but a bare name, and indeed Medusa's head painted in a shield, a meere delusion, able to seare none but Ignorants. For your fuller Satisfaction herein, We thought good, vpon Contemplation of the Premisses, to descend vnto this DETERMINATION of the Cause; which wee shall performe punctually by certaine Theses, or Positions, by which are repelled those Popular Obsections', which you vsually cast as Impediments in our way. This Tractate then we divide into source parts. I. Concerning

All Churches in generall. II. Particularly comparing the Romane Church with other now Remote Churches. III. Comparing her with the Churches of Protestants, at the time of LUTHER'S departure from her. IV. Comparing her with the Churches of Protestants at this day.

The first part of Comparison, which is by Generall Thefes.

I. THESIS.

An Absolute Decay of the Catholike Church was never defended by any Protestants.

SECT. 2.

Any Papists, in their advershesse to Protestants, whom they feeke to traduce, do impute vnto them this faithleffe Paradox, as to fay, that the Catholike Church is formetime extinguished: whereas a Calnine and other Protestants a Multi ex nostris grant (faith your Cardinall) that the Catholike Church can-dum probant abnot perish. And therefore he telleth those MANY that they folute Ecclesiam on posse desicere do but Loose their time, in proouing the perpetuall existence a side: nam Calof the Catholike Church. Hee might as well have noted in concedunt, sedhoe them a Losse of good Conscience, by their falfly imposing dieune de Beelevpon Protestants a false Doctrine, which they neuer taught: Electorum) Bellar. as you may more perfectly fee afterwards by a Sentence of 13. de Ecclesmilit. * Caluin himselfe.

Cap.13. * See after. 6. 25.

fill Localin

tentis, tantu n

b0857 -

II. THESIS.

The Church Symbolicall, and properly called Catholike, cannot erre in Faith.

SECT.

Hat wee call the Symbolicall and properly Catholike Church (as it is Militant) which is fet downe in the Apostles

c4.3.

ftratur aperte

exemplo Ephe-fini Concilij

quod

postles Symbol or Creed, beleeved of all Christians, viz. The multitude of all Christian Beleeuers whenfoeuer and wherefoeuer dispersed through-out the world, vnto which belong all those Royall Promises, made by Christ vnto her, of being Led into all truth, loh. 16. Of having his refidence with it Unto the ends of the world, Matth. 28. Of Hell-gates not prenailing against it, Matth. 16. Neuer shall you find any Protestant gain-faying this Truth.

III. THESIS.

How the Church Representative (improperly called the Catholike Church) may bee said to be subiect to Errour.

SECT. 4.30 m. This Wall

He Church, improperly called Catholike, is the Congreb Plenaria priora sape à posteriorigation of Christians affembled in a Generalt Synod (as bus emendari. Augal, a de Bap. being the Representative body of the Church in the Symbol. properly called Catholike) whereof wee fay no more than e Loquitur de Saint Augustine spake, to wit, that b Sometimes former Generall Councels may be corrected by the latter. Vnto which iuris: & de præceptis morum, no fidei. Bellar.l.s.de fentence of Augustine you could not hitherto give any An-Conc.c.7. S. Aliud.
d Concilia multa fwer, but that, which Saint Augustine (if he were aliue) would fay is directly contradictory to his meaning. For a Aurite congregata erraffe legimus. Cufan.Conc.lib. 2. gustine (faith your Cardinall) spake not of matter of Faith, but of Fact; nor of a point of Doctrine, but of Manners. Whereas cap. 3.6 Gerson lib.de Appellat. Prop. 4. Conc. Ge-nerale congrega-tum Romani Ponthe whole dispute of Augustine in that place is about a Doctrine of Faith, Whether there can be true Baptisme in a false Church. And what hath Saint Augustine said herein, which tificis authoritate Some of your owne Romill Schoole have not thorowly errare in fide poteft.Hoc demonauouched? viz. that d Generall Councels rightly gathered, have erred: and that A Generall Councell fo erring doth not preindice the Catholike Church: Because A Generall Coun-

Dioleori Harefi fubscripfit, Canu I. 5.c.4. Conclus. 3.de Auth. Concil. e Conc. Generale, licet sit pars Ecclesia militantis, tamen non est Vninersalis Ecclesia. Igitur temerarium est dicere, quod Generale Concilium contra fidem errare non potes. Occhem. par. 1. lib. 5.cap. 35. cell

cell is not the Catholike Church, but onely a part thereof: f Which erring, yet notwithstanding Some of the Church shall f Si Con cilium

be still assisted to uphold the truth. So they.

Nor doth this any whit impeach the Promise of Christ, to busin Conc.Gewit, " Whensoener two or three shall be gathered together in tens eff Deus ex my Name, there I will be in the middest of them. For Christ la pidibus, id est, promising his presence to all Christians, Assembled in his abiectis pauperi-Name, did not thereby promise that all Christian Assemblies bus, & despectis should be gathered in his Name duly, that is, with fincere suscitare spirituahearts to inuocate him, and to subscribe to his reuealed les. Occhamibid. Truth. It was an Academicall and Scepticall Paradox, to say, Quod dicinus that because one Sense might be deceived, therefore no Sense & moribus errare was to be believed. Whereunto the Answer was, that every non postessic ac-Sense, as it might be deceived, so might it also be not de-cipiendum est, ceiued, if requisite Circumstances were duely observed : sistat ei vique ad as namely, if the Organ and Instrument were found, the Me- confummationem dium rightly disposed, the Obiett proper, the Distance due aliqui fint, etfinon and proportionable. Accordingly in Councels, if the persons fidem per charitaassembled, as it were the Organs, be sincerely affected to Gods tem operantem glorie, with desire of Truth, as their proper Obiect; and in the Summa de Eccles. major part thereof not led with the spirit of Contention and lib. acap. 91. Faction, which is the Cause of vnequall difference and Distance; and if their Diaphanum, and Medium be illuminated with the true light, as Saint Peter calleth the holy Scripture : Then is it not possible for such an Assembly to erre in any principle of Faith.

So then the difference betweene the Romane Church and the Church of the Protestants is no more but this, that the Romanists say, that all Generall Councels may erre, except they bee confirmed and authorized by the Pope: but Protestants say, that all Generall Councels may erre, except & Generall Counthey be directed by the Spirit of Gods mord, as our & Church in things appearance of England hath truly defined. In which difference we seeke ming to God more no other moderation than the judgement of the first flue Ge-med by them, as new nerall Councels, which in points of Faith propounded to confirm to Salvanthe themselves the hely Scripture, as the onely Rule of their Do-my, except they Cirines: & esteemed of the Popes indgement no otherwise than be declared that they be taken out of a particular suffrage, and in it selfe but equal (excepting of Scripture, Art 21

harefin laberetut, etiam omni. nerali lapfis, Po-Catholicis filios uod Deus ità affeculi,vt. femper

the Dignitie of Order) vnto the voices of other Patriarches and Bisbops, as hath bene prooued.

IV. THESIS.

Protestants hold not any greater Inuisibilitie, or rather Obscuritie of the Church Catholike, than that which the Romanists themselves are forced to confesse.

SECT. 5.

7 Or but that many of you pretend and boast of a Catholike Church, not onely Visible, but also Consticuously h Voluit Christus and notoriously Visible, almaies, both in the h Amplitude of effe non modd vi- compaffe, and in the i Multitude of Beleeners; as the Perpefibilem, sed & val- tuall note of the Church, which our Saucour Christ compareth to a Citie fet upon a hill. And you are not ignorant of the rescar gratia Dei. Epistle, which Mr. Fisher a lesuite presented not long agoe vnto our late Soueraigne King lames of bleffed memorie; wherein he professeth a Catholike Church to be alwaies so conspicuous, that The whole knowne world may take notice of ber, yea even in the dayes of Antichrist shall she be visibly vgenere, part.3.dif. ninerfall: for she shall be then every-where persecuted, which she could not bee, except she were every where Visible. So He,

Who neuer regarded, that the Church of Christ, as it is clesiz Bellar dib. 4. sometime in lustre glorious as the Sunne, so againe it is (according to the judgement of Saint & Augustine, and Saint k Obscuram Lu. I Ambrose) sometime as the Moone, which hath her encreases and decreases. In which respect we are to observe two Seafons of the Church, the one long fince past, in the dayes of that Deluge of the Arian Heresie; the other prophesied to happen in the dayes of Antichrift. Of both which as well Fathers as your owne Authors fay as much, concerning the Ecclipse and obscurity of the Church Catholike, as commonly

Ecclesiam suam dè confpicuam, vt emnibus inno-Cofter . lef. de Eccl. 6. His. &c. In conspicuo pofita omnibus volentibus eam videre. Salmeron Ief. in Epift Pauli in i Hac amplitudo, & multitudo, &

varietas Credentium eft Nota Ecde Notis Eccles.

Aug.in Pfal. 10. 1 Ecclefia vt Luna,defectus & orrus fuos habet. Ambrof.l. 5 Epift.

.31.

doe the Professed Protestants. The words of your owne Authors amount to no lesse than a plaine Consession, that m The m Ariana Hare-Arian Heresie travelled almost over the whole Romane Orbe. sis Romanum Euen, n From the rising of the Sun to the noone-point, and after pemagabatur.
passing by the North, at length it infected almost the whole We- Embired. Tract.de sterne part of Christendome. That the same of Heresie polluted Eccles. Postqua. almost all Christian Churches, and the Patriarchall Seates of mah orusolis & Antioch, Alexandria, and Hierusalem; and at length passing ciam venicin. into the Westerne parts (meaning the Romane Iurisdiction) Gotthi, qui totte substituted Felix into the Romane Chaire, instead of Liberius; ferè occidentem and so ran his Course through-out the whole world in a trice, pene per annos When the Church was brought to that lowe ebbe, that the trecentor durabat, fame Pope Liberius, hearing the Arian Emperour to object Haref. lib. 5. Tis. the Pancity of Orthodoxe Fathers, doubted not to make his Deus. Answer; P It mattereth not (saith he) whether the true Pro- to orbe Ecclesias fessors be moe, or sewer, for the Church of the Iewes was once re- Arianorum con-duced to the number of Three. So accordingly 9 Saint Hila-isse. Lindan. Pary bewailed the state of the Church, saying, that it had for sa-nop. lib. 2. cap. 6. Antiochena pri-ken Temples and buildings; and was more safe in Mountaines, mam, tune Alex. Lakes, and Prisons. And Greg. Nazianzene speaking of his own andrina, post Hieroscopy and the cost of the it could not be broken, insomuch that we were often termed the cidente Felicem Arke of Noah; as those who onely escaped drowning in the flood, sedem substitute. So he. Would it not pose you to tell what was the face and find. Vno quasi appearance of the Romane Church, when onely the Church uersum orbem of Nazianzum was said to escape the Deluge of that Arrian Suples de Causa Heresie?

But how much greater is the Cloude of Obscurity of the p Constantio Im-Church, prophecied of in the daies of Antichrist? Let your peratori multitu-Rhemists shout as loud as they can, that the Catholike Church obijcienti, & Cais alwaies ! Notably visible in her visible Pastors, Sacraments, tholicomm paneiand names of her Profesors; yet at length, as it were with Non referre nushouting, they waxing hoarle, tell you of an Externall ceffa- merum effe mag-

notin Act. 11.24. t The fame intheir Annet in 2.Theff.2.3.

num aut parvum : nam Iudzorum

u Annot in Apoc.

tion of all outward Communion from the Catholike Church. excepting the Communion in the hearts of her Profesfors. And falling into a Meditation of these words of the Apoc. Chap. 12.ver.6. [The Woman fledd into the Wilderneffe;] whereby is ment the Church Catholike, seeking refuge from the violance of Antichrist, They give you this Note: " At which time for all that (fay they) the Church shall not want our Lord's protection, nor Pastors, nor be so secret, but that all faithfull men hall know and follow her much leffe shall she decay and erre from the Faith, as Heretikes mickedly feine; but be as the Catholike Church now in England in the time of Persecution, because it hath no publike Seate of Regiment, nor open free exercise of holy function. And although it may be said to be fledd into the Desert, yet is it neither Vnknowne unto the Faithfull that followe it, nor to the Enemies that persecute it. So. They.

In which one testimonie we have an hotch-potch of Truth. Folly, and Falshood together. Truth, in acknowledging such an Obscurity of the Church, as that whereby shee is deprined of publike gonernement, and free exercise of Ecclesiasticall Function, Falshood, in objecting vnto Protestants (whom they as falfly call Heretikes) an opinion of Decay and errour from Faith in the whole Catholike Church; which vnto your own Bellarmine seemed in effect, to be a lewd Slander, And thirdly, what greater Folly and abfurdity can there bee, than to dreame (as Master Fisher likewise hath done) of a Church Flying into the Defert under God's protection, that it should not be knowne; and yet in his opinion, not unknowne to her Persecutors? With like reason might they assure you, that the Hare is still knowne to the Hunter, when shee flieth into a thicket and place (by God's providence) of such safety, that

* See about in this Chap Sect. 3.a

x Mulier fugiet in folitudinem locum fibi parată à Deo. Scilices, vbi ab Antichti fti Ministris aut non inquiretur, aut non invenietur. Ribera Jef.

We had rather you should heare the more judicious and ingenuous Acknowledgements of your other Iefuites Ribera, Pererius, Acosta, Viegas, from whom you may heare of the Church stying into the Wildernesse, to a place prepared for her of God; So that * Shee can either not be enquired of, where shee Comin Aportize, is, by the Ministers of Antichrist, or at least not be found out.

neither man, nor dogg can hunt her out.

When

When the Churches service and worship shall be in secret, the y Tollet Anti-Sacrifice of the Masse shall cease, the Liturgie and forme of emnia officia prayer shall be abolished; and all shall adore Antichrist, except Publica, - sed the Predestinate, whose names are written in the Booke of Life. watim & occulte So they. Did you ever heare, from any Protestant, a fignifica- feruabicur. Peretion of any greater Obscurity of the Church than this is? 15, super becver-Which differeth not from the judgement of ancient Fathers, ba. [Venier temwho, speaking of the Catholike Church, say that 2 This Sunne clesiastici ordinis shall be darkened, and the Moone shall not gine her light: Not splendor & decus appearing to her Persecutors. And this Mother shall be vnable pultum iacet. to bring forth the Children of her wombe.

cultus tantum pri-Acosta Ies. de

temp. nouiff. lib.2.

ades sacra tugurij instar erunt. — Liturgia extinguetur. Acosta ibid. Cap. vit. In Apoc. 13. [Et adorauerunt eam omnes qui inhabitant terram.] Docet innumerabilem cotum multitudinem, qui Antichrifto adhere. Omnes illi nimirum, qui pradeftinati non funt, querum nomina non funt scripta in libro vita. Ribera lef. in Apoc. 13.7. Hac funt qua faerificium Euchariftia ceffaturum Antichrifti tempore confirmane. Viegas Ief in Apoc. Cap. 13. Com. 2. Sett. 12. Z Ecclefia est, cui dictum est, Sponsa es ficut luna, electa ficut Sol. Quandò enim Sol obscuratur, luna non dabit lumen suum — Ecclesia non apparebit, impijs tunc vitrà modum sauientibus, Aug. Tom. 2 Epist 80 ad Hesych. Luna obscurabitur, &c. Hac dies in exitu mundi, iniquitatum & errorum tenebris obscurata. Chrysost. Tom. 2. in Math. 24. Hom. 49. Tune Ecclesia, quasi senio debilitata, per prædicationem filios parere non valet. Greg Lib. 19. Cap. 9. in Iob Cap. 29.

Of Departure from some particular Churches.

THESIS. V.

All particular Churches are not to bee for saken for every Vnsoundnesse in either Manners, Worsbip, or Doctrine.

Ee haue Christ his Warrant, in the Case of Vnsoundfiesse in Manners, Mat. 23. 3. -- Whatsoener they bid you doe, that observe and doe, but after their workes doe not. Shall the Iniquity of the Minister make the promises of God of none offect? God forbid! Or because they have foule hands, must I have deafe yeeres? Abel and Cain might offer Sacrifice at one Altar, Peter and Indas present themselves together

veræ Ecclefiæ erant,& tamen

ibi non erat ali-

quandò syncera prædicatio ver-bi, vt ex Apo-

Rolo cognosci potest, qui

dicit le scribere

tur Corinthi;

quòd docerent

prehenduntur,

quod docerent sernandam esse

legé Mosseum

Euangelie.Dub. Solifed dices,

quomodò erant ilta vera Eccle-

together at one facred Supper. The Publican and Pharifee pray in one Temple. Peruse but the Booke of God, the holy Scripture, from the beginning of Genesis vnto the end of the Apocalyple, and you shall scarce finde one example of any para De hoc instituto fic Augustinus in lib. Indic. Deus ticular Church confifting onely of fanctified Profesfors, without mixture (as in the barne) of both Chaffe and Wheate; or consuctudinem without (as the net) good and badd fishes; or without (as the populi fui, quâ, præter eius tafold) sheepe and goats, still divers in diffimilitude of manbernaculum,tamen non Dijs ners, not in division of Sacraments; no not in the family of alienis offerebate fed Domino Deo Noah, within the Arke. Which we speake to the iust Confuo, suffinebat podemnation of all such Separatists, who (as of old the Donatists) tius quam vetabassetiam fic ex. for onely scandall taken at the wicked lives of the Professors. audiens offerendoe breake the barne, burft the net, ouerthrowe the fold, and tes. Sigon de Re- doe breake the harne, burit the net, ouerthrowe the fold, and pub. Heb. lib. 2.c. 4-rend the on-feamed Coat of Christ, by dividing themselves b Ecclesia Cointhiorum & Gala- from the Church of their owne Profession. Next, every corrupt Custome, in the publike Worship of tarum, ad quos Scribebat Paulus,

God, is no sufficient Warrant or cause of Separation from the particular Church, wherein we have beene baptized, or have made profession of our Faith; except the forme thereof bee some-way Idolatrons. For we reade how the High places and Grones were forbidden of God, Deut. 12. yet, in the time of their Indges, God suffred their Sacrifice, Ind. 6. and (as Ecclesijs Dei, que Saint a Augustine, you know, saith) God accepted their funt Corinthi, vel

in Galatia. 1 Cor. Offerings.

Asfor errour in Dodrine, your Cardinall will have you & Gal.s. Et tamen . 1 Cor. 15. Arguununderstand, that b Particular Churches may erre in some points of Faith, and yet be accounted true Churches: and hee giveth non ene tuturam instance in the Churches of Corinth and Galatia, both which Galatz per totam Saint Paul Stileth, Churches of the Saints: albeit the one is referè epiltolam reprehended by the Apostle, for denying the Resurrection, I Cor. 15. the other for teaching a necessary Observation of the Law of Moses with the Gospell of Christ. Gal. 1. So he. Yet lest you may erre, in terming that a True Church, which is wilfully intangled in any Herefie, he giveth this Condition,

fie,cum hærefin docerent? Resp. aliud esse errare, & paratum esse ad discendum, —— aliud nolle discere,& auditaveritate nolle acquiescere. — In Ecclesia particulari potest esse illud primum, at illud secundum solum in Syanagogis Satanz,& Ecclesis malignantium. Bellar.lib. 4.de Notu Eccles 2.2, S. Tertio. The same hash Cosmus Philiarchus almost verbasim, Tom. 2.de Officio Sacerdois lib. 2. Contra Maresico, Cap. 8.

that

that The same that erre be ready to be reformed, and to obey the truth, as were the Corinthians and Galatians: Otherwise to bee unwilling either to learne, or to yeeld unto a manifest truth, is proper (faith your Author) unto a Satanicall Synagogue, and to the Churches of the Malignant. So your Cardinall, and that most trucky.

THESIS. VI.

Some Vnfound Churches are necessarily to bee avoided, and the inst Causes why?

SECT. 7.

S Leproufie, Plague, and what soeuer contagious Diseales are necessarie causes of separation from vnsound houfes; so Obstinacie of error in Teachers, affected Ignorance, and obduration of people, Idolatry in Gods Worship, Tyrannie, and Persecution against the true and fincere Professors, may be judged necessary Causes of Separation from any particular Churches. Against a generall Obstinacie of false-Teachers, opposing to the wholesome dottrine, We have a Caueat, [Apisaco] Depart from [uch, I Tim.6.5. Against the generall Obdurancie of hearts, our Caueat is both Christ's * Shake . off the dust of your feet, in departing; and Saint Paul's [aires de] When certaine obstinate persons speake enill of the Word of God, before the people, he departed from them, and separated the Disciples, Act. 19.9: because else they should heare nothing but blasphemies against the truth of God. Against the Corruption of Gods Worship, Idolatrously, the Command is [piuyers] Flie from Idolatry, 1 Cor. 10.4. euen as vnto the people vnder the Law, when Bethel, that is, the House of God, was turned into Berbauen, that is, the Honfe of Vanity (the Epithet of Idolatry) then the Watch-word to the Faithfull was, Separate your selves from among them, Hos. 10. Against Tyrannie in Persecuting of Preachers, or Profesiors in any

Mat.10.14.

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one City, the warning is [pluyers] likewife Flie unto another, Mat. 10. 23. And lastly, in the time of Antichristian Tyrannie and Idolatry in Romisto Babylon, the Spirit faith, [Egiafere,] Come out of her, my people. Apoc. 18.4.

THESIS. VII.

No vniust Excommunication, out of a true Church, can prejudice the Saluation of the Excommunicate.

SECT. 8.

TOur Romane Glosse, authorized by Pope & Gregory the XIII, will speake as much as need be faid, to wit, d The Keyes of the Church erring in her binding and loofing the partie so bound is not then bound with God: for it happeneth many times, that he who is excommunicated out of the Church Milia tant is notwithstanding in the Church Triumphant. So your Deumsfrequenter owne Gloffe. According as it hath beene observed by you in the Blinde-man cured by Chrift, and profeshing the power of Christ, whom therefore the Church of the Iewes [igicanor] Cast out of their Synagogues, Joh. 9.34. That is (faith your Cardinall) they excommunicated and separated him from the communion of Them, who at that time were accounted faithful; 14cap. 5. Solutum but yet happie was that Blinde-man, who was Excommunicated for the name of Christ. So he.

And so may we say of Luther, who was as one borne Blinde, whilst hee continued in your Church according to your Assumption) true; vitil that Christ opened his eyes, and he for acknowledging the divine light was Excommunicate by your High Priest. Yet happie man he! who was taken into the protection of Christ, whom he professed and worshipped. Something more of Excommunication you may reade in the pulses of lodiarry then the Water griwollo neitos .VX

was Separate your felves from amous them

c Greg.13. Ad perpetuam rei memoriam,&c. d Matth 26.-Intellige claue non errante; aliàs enim filigando & foluendo erraret, non dicitur ligatus apud enim fit, vt qui per Ecclefiam militantem foras mittitur,intus habetur in Ecclesia triumphante, & contrà.Gloffa in Extra lob. 22. Tit; in coelis. e Excommunicant cum, & à

Synogoga & con-fortio Iudzorum, qui tum fideles habebantur : at felix ille Coecus, qui pro nomine Christi absq; Sy-nagogis factus. Toles in Ioh.9.

The Second Part is concerning Departure from Rome, more particularly comparing the Church of Rome with other Churches.

We are approached to the Walls of Rome, and behold wee discouer in her, iust iust Causes of Separation from her; which we shall represent vnto you in that due place, whereunto we now proceed by certaine Theses, as it were by iust pases; Comparing her, first, with other Remote Christian Churches.

THESIS. I.

The Church of Rome is as subject to Errors, as any other Church.

mired de Sact. 9.0 years and to gois

Hat Prerogative had the Church-of your Romanes aboue the Church of the Ephesians, or Thessalonians, in respect of any possibilitie of not " Erring for of Contemning + See about, Chap. other Churches in respect of her selse ? to which that may 3.Sell. 5.00. be objected which the Apostle writ to the Corinthians, to wit, " Came the Word of God first from you?nay came it not " First " 1.Cor. 14.36. from Hierusalem to Antioch, and many other places, before Rome; and at length from Greece to Rome? And after that Rome is established a Church, was it freed from Erring more than other, through the Primacie, which it challengeth ouer Others? By what Law? Humane? that could not; Divine? that did not authorize any fuch Primacy. Which you are compellable to Confesse, except you will say that the Catholike Church hath erred in the Generall Councell of Chalcedon, which (as bath beene confessed) denied that Rome had her Primacie from dinine Ordinance : except you will also Grant & Seedine Chi

*. Ibidem. * See aboue. Cap. 4,Sett.13.6.14. centii primi 600 eirciter Annos Eucharistiam etia Infantibus neces. fariam effe. Ex Eucharistiz neceffitate Innocenttius vrget Baptilmi necessi tatem.Malden. de Adorat Euch. cap.12. I dem probat Binius ex verbis Conc.p.585.Edit.

that the Church of Rome it seise hath erred in her * Councell of Constance; which maintained the same Axiome to wit that f Sementia Inne- the Church of Rome held not her Primacie from divine authority. Latily, except you will impeach the Apostle Saint Paul viguit in Beclefia, of error; who by his [Kasus] taught an indifferencie of all spirituall respect to Rome, with other Churches, as hath beene proued. Take vnto you one infallible Argument, that the Church of Rome may erre in matter of Faith. It hath erred. Ergo. It may possibly erre. That it hath, one confessed instance may sufficiently resolue you, if it bee pregnant. Such is Tefin Ich. 6.53.6 the doctrine of the Administration of the f Eucharist unto In-200. Espenceus 1.2. fants, upon Necessity of Saluation. A doctrine, by your owne Confession at this day, talle : and yet at that day (as is like wife Confessed) taugh and continued in the Church of Rome for the Innocenty Tom, 1. Space of 600 yeeres together.

THESTS. H.

That the Church of Rome is more subject to Erring than any other Church Christian.

100 10-07 SECT. 10.

* Luc.5.31.

2.8 .1.3 (Bol)

Con 1 40 75.

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7 Hy is it that Christ faid, The whole need not the Physician, but those that be sicke? but onely to shew, that the state of one in an health falfly-conceited is farre more desperate, than the state of the most extreme disease sensibly felt; in as much as that man is more incapable of remedie, that feeleth not his owne maladie, than hee that is fensible of his griefe. Such is the Case of the Romane Church, which is fo much more obnoxious to Error, as shee is stalfly perswaded fhee cannot possibly erre, and that vpon two notorioullyerroneous Articles, which are fancied and fained onely by her felfe. contelle, except vo

One is, that thee beleeueth, as an Article of her Faith, that Thee (the Romane Church) is that The Catholike Church, which cannot erre. Which hath beene prooued by the Tefti-

A See aboue in di mers places.

monies

monies of Catholike and General Councels, Fathers and Martyrs to be an Errour in it felfe. The other Principle is that, whereon the former dependent, to wit, that the Bishop or Pope of Rome is the Universall Head of the Catholike Church; which in the judgement of a most ancient and holy " Pope, is " See about, Chap. not onely a Prophane and Antichristian errour in it selfe, but 6. Sed.6. also the high-way of erring vniuerfally : Because (faith hee) if that One Univer fall Bishop erre, then must the whole and Vminerfall Church erre with him. Where the same Saint Gregorie, vpon a particular occasion taken at John the Patriarke of Constantinople (who ambitiously sought the Title of Vinner fail Bishop) gaue this his foresaid general Doctrine, concerning any Bishop what foeuer, whether in the See of Constantinople, or Rome, or wherefoeuer. Euen as the Apostle, vponoccasion of confuting of one new error among the Galatians, giveth them a general letton, against all other the like Nouelties of Doctrin; * If we, or an Angel from heaven preach otherwise than hath been * Gal. 8.

preached unto you, let him be Anathema, or Accurled.

And that diverse Popes have beene Heretikes, your owne Histories doe sufficiently proclaime, especially in the example of Pope * Honorius, whom two Generall Councels, three Ro- * See about, mane Popes his Successionrs, and divers others your owne zea. Cap. 8. 5.6. lous Popilh Writers have reckoned among the Monothelites. But you will fay, albeit that Pope were a Monothelite, yet did not the whole Catholike Church fall into that Herefie with him. True, which manifetteth the fallhood of your now kemane Article; in as much as (in those ancient times) neither did the Church, truely called Catholike, hold the Pope to be the Catholike or Universall Head of the Church : neither vet did that, which you abufinely, abfurdly, and falfely call the Catholike Church (to wit the Church of Rome it felfe) believe your Arricle of Infallibilitie of judgement in your Popes. A memorable example wee have in your Pope " Liberius, who " See aboue, Chep. professing himselfe an Arian; and seeking by his Arian facti- 12. Sett 3 & 4. on to returne to his See, found a bloudy refiffance by both the Clergie and people of the Church of Rome, as your felues well know. But now when as the fally-vfurped Title of Univerfall Head carrieth, in the beliefe of the new Church of Rome,

a confidence of an Vniuerfall truth, in whatsoeuer new Doctrine of faith: in this Case that saying of Christ is verified; Math. 15. 14. * If the blinde (such is hee, that in the opinion of his Universall Headship, presumeth vpon an Infallibilitie of indgement) leade the blinde (such are all they, who by an Implicit and blind beliefe adhere vnto him, as to an Oracle of Dinine truth) Both shall fall into the ditch.

THESIS. III.

There is not in all Scripture any Prophecie of the fall of any Church Christian from the faith, but onely of the Church of Rome; from which it may sometime be Necessary to depart.

SECT. 11.

Or where can you finde in all Scripture (tell vs) that the Spirit of God brandeth any Citie Christian with the note of certaine Apostafie from the truth, but onely the Citie of Rome? Your owne lessites have "confessed Themselves, being compelled thereunto by the light of the Renelation of the holy Ghoft(in the booke of Revelation, Apoc. 12.) to acknowledge, faying, The Citie of Rome is Babylon; there prophefied of to become (before the end of the world) The Seat of Antichrift; and after to be fuddenly and visibly Destroyed by the vengeance of God. And although they are not more ingenuous in this Confession, concerning the Citie of Rome, in the dayes of Antichrift to come; than they are (not to dissemble with you) zealous, and indeede obstinate in denying that it can be ment of the Church of Rome: yet would we faine know, what you would thinke of the Church of England, if the like Prophecie were extant in God's booke, pointing out the Citie of London to be, in times to come, The Seat of Antichrift ? Would you defire a more Popular argument (especially in these times, wherein the ends of the world are come you vs) to perfwade your

* See aboue, Cha.

your people to abhorre and detest the Church of England, even for that Citie fake?

But you are further to remember (that which hath. beene + See about Cha. already prooued) that your Church cannot be called The 4 Sett. 15 &c. Church of Rome, but by reason of the Seate thereof, which is in the Citie of Rome. Which wee now moreover Confirme by the Apostle Saint Paul, who writing to the Romanes, maketh this the Inscription of his Epistle, Chap. 1.7. To all you that are at Rome. And againe, ver. 15. I am ready to preach unto you that are at Rome. Signifying that it cannot hereby be called the Church of Rome, without relation to a company of Professours, in the Citie of Rome. When soeuer therefore Rome (as is confessed) thall become that Babylon, and Seate of Antichrift, whereof the Spirit Saith to the faithfull, Come out of Babylon my people, Apor. 18.4.then the necessitie of Departure must needes follow.

THESIS. IV.

The Church of Rome hath long beene, and still is the most Schismaticall Church of all other Churches Christian, that carry in them a Vifible face of a Church.

H! that this could be justly doubted of : your owne fupreame Article doth abundantly proue it, to wit, The Catholike Romane Church, without Vnion and Subjection whereunto there is no Salvation. By which one Article, as you haue "heard, doe fland Excommunicate (as truch as lyeth in " See about from " your Romane Church) and deprived of all hope of Salaation, the most renoumed godly Emperors, the most ancient and Rouerend Paper, the most grave and Ofthodoxe Parriarkes and Furthers of the first Eight (in your owne offination) General-Countels, the most famous Christian Churches, the most conthant Marryre, Confessions, and Saints of God, that the primise

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postericie: many whereof are at this day registred in the Romane Martyrologe, and Calendar of Saints (All which hath beene fully proued;) than which what Doctrine of Schisma.

tikes can be more Schismaticall?

And what shall wee say of the Aster-ages of the Church, wherein wee have observed the Church of the Gracians, E-thiopians, Egyptians, Asyrians (not to mention, as yet, the Churches of Protestants) Armenians, Russians, and others for extent, more large than Rome; for worship, more pure; for faith, more sound; and for profession thereof, more constant, by sustaining daily injuries and thraldomes under the Mahumetans, and other Pagan Enemies: all which Churches amount to innumerable numbers of Christian soules; who being, by your Article of The Catholike Romane Church, excluded from your Communion, must accordingly be held to perish everlastingly.

But pardon vs, if wee from the Example of these so many Churches Christian, of so large extent and long Continuance, make bold to vse a little Logicke with you, in this manner. That Church, which onely divideth it selfe from the Communion of all other truely professed Christian Churches in the world, the same is the most Schismaticall Church in the Christian world. But your Church of Rome, onely, divideth it selfe peremptorily from the Communion of all other such Christian Churches. Ergo, it is the most Schismaticall of all other. Herein plainely like to Ismael, * whose hand was against everie man, and every man's against him. Vntill you shall be able to answer this Argument, you are bound to forbeare the objecting to any Church Christian Schisme from the Catholike Church; and consequently Separation from Saluation in Christ.

When wee talke of a Schismaticall Church, we may not let passe the recognition of the manifold ruptures and Schismes of the Romane Church, in her owne wombe: where wee have seen not Incob and Esan strugling for birth-right each with other onely, but as it were a rough Esan, sometimes of Two; or rather a Cerberus and Hydra sometimes of Three heads striuing one against another for the prerogative of Popedame,

* See aboue Sect.10.

4 Gen. 16.12.

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even for the space of fortie or fiftie yeares together. Sometimes the pretended Head, the Pope, fighting with his whole Body Representative, in a Councell, for the right of Supreame indeement, as you have heard. In a word, shee hath almost at all times beene so presumptuous, by Excommunicating Primitine, Successive, and Moderne Churches, which were not subordinate vnto her; and so often distracted in her selfe, as if all the Waters of Marah (for fo we may call Schisme) had exonerated and emptied themselves into the Romane See. Thus much of the fecond Part, by Comparing the Church of Rome with Remote Churches.

The Third Part of this DETERMINATION concerneth the Departure of Protestant Churches from Rome; occasioned by MARTIN LVTHER.

SECT. 13.

Ere wee enter into the maine question of Luther his departure from Rome, which hath occasioned your impetuous and clamorous out-cries against him, as against an vnpardonable and damnable Schismatike : and thereupon, in all your Conferences and Disputes, you exact of Protestants an Answer to your popular Octiections, as of, What? Where was Then Tour Church? Who were Your Professours? What were Their Names? and, What is become of Your Ancestors? with the like .. Wee now defire you but to have fo much patience, till we collect our diverse Theses, and in the end you will finde (we hope) that vpon a full Reckoning we shall be indebted vnto you iust nothing at all.

THESIS. L

LYTHER was pringly Excommunicated out of. the Romane Church.

ion No morum in the Pope his Mafters bit! TOB

Fthe odiousnesse of the very name of Luther among you haue not engendred so obstinate a prejudice in you; as not willingly

uerem vt viro bono, quod farentur 8. Epift. Albert. Card Mogunt pag.

Deut.32.31. .

h Serarius Iefin Tract de Lutheri Magistro. * Io.13.16.

* Matth.12.

* Luc.7.34.

willingly to heare, or trie the instice of his Cause, then are we without all doubt perswaded, that you your selues will iustifie his Departure out of the Church of Rome. Not to Spend time. Luther his Excommunication by Pope Leo must have beene either for Manners, or Doctrine : but it was not for any g Si Luthero fa- exorbitancy in his life, & Who (as is testified of him) was accounted a good man, even of his very Enemies. Which kinde of & hostes. Eras. To. Certificate is the most exact approbation of all others, as Mofes shewed, when he made this kinde of Appeale, saying, "Our Enemies being Indges. By which it may appeare, what difference of Enemies the Church of Rome hath hatched, whose Professors, in the dayes of Luther himselfe, were so ingenuous, as to esteeme him a Godly man. Since when have rifen vo spirits of a lying malignancie, that have blurred and bespotted his life with all the reproachfull Notes of monstrous infamy; as if hee had had h Familiarity with the Dinell, and was a Winebibber. But * The Sernant is not better than his Master, faith our Saujour Christ to his owne Disciples. If therefore the Irreligious have called Christ himselse familiar with * Beelzebub, and a Friend to Publicanes, and Sinners (were they Drunkards, or the like) what Christian must pleade exemption from the virulencie of venemous mouthes? But why doe wee busie our selues with Impertinencie? wee proceed to his Doctrine, concerning which we are to enquire into the principall Cause of his Excommunication.

The First and principall Cause of Luther's Opposition ageinst the Pope of Rome, without which he had not beene Excommunicated, was the point of Papal Indulgences; wherein he condemned the iniquitie of the Popes practife, and the falfhood and impietie of his Destrine herein: as will be testified

by a cloud of mitneffes.

First is the Iniquity and iniurie done in the dayes of Luther, um — Indulgen-tiarum, fatis often- by the craft of Papall Indulgences; howbeit, at the First hearing dit eum plus fidei of this Accusation, your Cardinall waxing somewhat choleis Lutheri & fini- ricke fteppeth forth, desirous as a feed-man to be heard speake him Nouatorum, in the Pope his Masters behalfe, and calleth it i A Calumnie of Luther and fuch like Nouellists, to fay that the Popes heape up Apolog. Cap. 12. 5. riches by the art of Indulgences. So hec. Oh the forchead of De multitudine.

i Que rex dicit de cumulandis opibus per artificihabuisse calumniquam fimplici veritati.Bellarmin.

some kinde of men! to denie that which the Germane Nation, at and before the dayes of Luther, cried out vpon, & As be- k Importabile ing a burthen intollerable, wherewith the Popes, under the co- iam olim increlour of pietie, extract the very marrow of moneys out of mens buit Rom. Indal-purses. Whereof your Fathers of the Councell of Trent tooke quando sub pernotice, to wit, that the Popes Officers, in collecting money for Rom Pontifices Indulgences, gaue a 1 Scandall to all faithfull Christians, which Omnem à simplimight seeme to be without all hope of Remedie. And which your cibus nimiumque credulis Germa-Venetian Doctor will have you to observe, to have beene the nis exuserunt First Cause of Luther his Opposition. m It is now enident to all pecuniarum memen (saith hee) and Histories on all sides write hereof, that the Imperis Principum, Separation made an hundred yeares agoe, by the Protestants in ac Processum Gra-Germanie, arose from the unlawfull Exactions, and the immo- Fascie. room exderate grants of Indulgences. This then was the first point, in petend fol. 177. the matter of Romish Indulgences, which moved Luther to usus, -quorum preach against them, even the Iniquitie of the practice malitia ità quotithereof.

The Second point is the Fallhood of the Doctrine of Indul- querela depregences, whereof your Cardinall testifieth, saying; " The first corum emendati-Cause of Luther's dividing himselfe from Rome was the Popes one spes nalla repronouncing Him an Heretike, for inveighing against Indulgen-Conc. Trid. Seff. 12. ces. So hee. • And for that his gain-saying the Doctrine of In- m Iam omnibus dulgences (saith Polydore) the Popes Proctors connected the constat, & voique name of Luther to Rome, where hee is accused; and because hee personal histories, separationem, appeared not at the day, bee was declared an Heretike. So hee, que in Germania Now then, according to the stile of all Indiciall Courts, let vs ante centim anfirst heare the Accusation, and then allow voto him to Answer potellations infulfor himselfe.

His Accufation is laid downe in Pope Led's Bull against est cam ab illegihim. P This Luther maintaineth, as a thing most certaine, & ab inustrates In. that it is not in the power of the Church to appoint new Arri-dulgetiari conce. cles of Fath. This was his Crime, now heare his answer. dendi modis or-

1 Quaftorum ab. lum scandalo & tantibus inicium habuille : Notum

con Opposis Bellar. S. Ab Excom. pag 527, in lib, qui inscript. Controues se memorab. B. Noitso seulo, ab Indulgentiaram reprehensione princioium secti Secto sue Lutherus, vi perspicuum est ex assertionibus Articulorum à Leone 10. damnatorum, Bellarm, lib. 1. de Indul.cap. 1. Lutherum Papa Fierencum destanciat. Joidem de offic, Princ. Christ. p. 30. O Quòd Doctinam Indulgentiarum improbares, pumo quo etempore Procuratores ea de re Lutheri nomen Romam deserunt; is continuo Debrum contempor accusant, eausa agriur; sed quià ad dictum diem non adfait Roma prasens, ve responderet, paulo post deslavant Harceticus. Posto. Univil lib 8. de Innem. ca. 4. p. Carann est (alt) in manu Ecc esta aux Papa non esse statuere nouos Articulos sides. Bulla Leone Papa in Art. 20.000 Luth apus Bustom.

Clare eft diferte teftati fumus, vt fi non cogerent nos ad probandum Articulos impios & blasphemos, nos bona ex parte rum Iurifdictio nem defeniuros. _Sed nos ad Satanica fua menadacial cogere volebant ex alto me despiciebant, quòd In-(bulle enim erant) Difffaffem. Luther de Miffa privata,

9 I (faith Luther) have plainly protested, that if they would not have constrained me to allow of their impious and blashbemous Articles, I should have defended a great part of their Eniscopall Inristition: but needes would they compell us to approve of their Satanicall lies, and therefore disdainfully despised mee, Episcopalem co. for blowing away (for indeede they were but bubbles) the Popes Bulls and Indulgences. So Luther.

What hath Luther said in all this, which is not iustifiable in the Conscience of euery sound Christian? First hee held it a a way to Herefie, for any Church to take vpon her to create a new Article of Fasth, such as hee beleeved the Romish Dodulgentias corum Arine of Indulgences to be. Secondly, he taught it to be a Satonicall lye, to conflitute that for an Article of Faith, which is in it selse a meere falshood. Thirdly, hee proclaimed your Doctrine of Indulgences to be a Blasphemous Article, because it is not onely a new and falle Doctrine, but also the very Nurse of all Impietie. Each point is worthy to be Difcuffed.

Touching the First point, your Philiarchus will haue you to I Take beede of the Herefies of Luther, in teaching that the Church hath no power to create new Articles of Faith. So hee. If this be true, then marke (I pray you) what fellowes, and Companions Luther hath, or Patrons rather of his Herefie, accordingly as your owne Doctors will teach you; who doe not onely openly professe for themselves, that I The now Church ought to relie upon the Doltrine anciently taught in the Apostles times; but also confesse that t The ancient Fathers taught that the Church delinereth no new Faith, but alwaies confirmeth and explicateth the ancient Faith. Alleaging, for proofe hereof, the authoritie of Irenaus, Hierome, Vincentius Lirinensis. Nor can any produce one Father, in all Antiquitie, that did not account every new Article of Faith (that is to fay, euery new Doctrine made necessary to Saluation) to be no betantiquam semper ter than a new Heresie. So iustifiable is Luther, in this

seren recurring de Apostolicas traditiones. Et ità docent antiqui Patres, Irenaus. L3.con. Harel.c.2.

Mier. in PQL 86. Vin. Lirinen. con. prophanas nouit. — Hoc tamen non obstante, verum est aliquam Propositionem explicitè nune credi de side, qua antea explicite credebatur ab Ecclesia, quamuis implicite in Bostrina antiqua credebatur. Suarez Ies de Trip. vir. Disp. 2. § 6.00m. 10. Next

r Canenda eft impia Lutheranorum hærefis,qui dixerunt nullam esse in Ecclesia potestatem condendi Articulos fidei. Cofmus Phili-ar. de offic.Sacord. To.1.li.3.c.2.intio.
f Ecclefia, que nunc eft, nicitur fidei antique, que fuit Apostolorum tempp. Driedo Tratt.de dogmat. 6.4.C.I. Afferendum

eft, Ecclefiam non cudere no-uam fidem, fed care ; nam prop. point.

Next, Luther in his first Assumption saith, that the Do-Strine of the Popes Indulgence is a New Dollrine of Faith; and that it is imposed upon the Church of Rome as an Article of Faith. Whereof, if peraduenture you should be ignorant, your owne Popes would instruct you. Pope " Pins the IV. " Balla Pof 4 pro fetteth downe this of Indulgences among his other Articles, fidei concluded of in the Councell of Trent, as Necessarily to be beleened, upon danger of Damnation. And Pope Leo the X. tooke * See above, in.p. this as his hint, in condemning Luther, for denying any power to be refidet in the Church, to establish a new Article of Faith.

An Article then it is made; and that it is also New (which Doctrine of Indulgeces you believe to be an eafing or helping of Soules out of the paines of Purgatorie-fier) we hope you may be satisfied from your selues: who teach, first, that all Doctrine, which is not New, is derived either from Scripeure, or antient Tradition. But, concerning your Doctrine of Indulgences, some of your owne Doctors have made bold to proclaime, faying, " It is not found either in Scripture, & Antonius, & Sylvefler Pierias or in other writings of ancient Fathers. Whereof also your dicunt, nihil ex-Romane Champion against Luther, euen in this Question presse haberi de concerning Indulgences, doth grant, that I There was no vie ex Scripturis, nec of Indulgences in the beginning of the Church Christian. rum Doctorum. Which must necessarily have then bene, if at that time it had Teste Chemuisto bene a Doctrine of Faith: except you will confesse, that there conc. Trid. was then no Purgatory-fier at all; nor any foules of men de-y In principio parting this life in the guilt of veniali finnes; but that all the nullus fuir Indulscores of debts of temporall punishments were then wiped gentiarum vsus. off at the death of euery Christian, in those Apostolical times. * Agrippadeva-And accordingly give vs some reason, how afterwards that nine Scient. eng. Fier was kindled, and what was the fewell that fet it on a z Non ided conflame, after the space of 1294. yeares, when Boniface the 8. temmendas effe was Pope; Who (as your * sclues know,) after that the world quod earum vius was affrighted with Purgatory-torments, was the first that ex- ferd fuit in Becketended and applyed Indulgences unto Purgatory. This made multa fune posteyour Frier Castro, in his coniecture of greater antiquity in rioribus nota, que them, to excuse their Noueltie, saying; Indulgences are not tores ignorarum, therefore to be contemned, as being admitted but of late, because Michael & Tin. 14. many things (faith he) are made knowne to posteritie, of which dulgenin.

dulgentiarum. Bellar.de Indulg

dieunt Ecclesiam Doctores Loua-

nienses. Ibidem.

Mayro & Duran.

dus. Tefte Suar. Tom. 4. in Thom, the more ancient times were ignorant.

Behold now the great reverence (forfooth) you have of the iudgement of Antiquity! Besides (to pull vp this weede by the roots) the ground of Indulgences (as you teach) is 2 The a Thefaurus Ecclesize spiritualis spirituall Threasury of the Church, consisting in the satisfactory fundamentum In and meritorious workes of Supererrogation, done by the faithfull. Which notwithstanding (as you likewise know) your 1.c.2. Hoccaruiste Doctors of Louaine, and some Schoolemen affirme were anciently wanting in the Church. So then your Doctrine of Indulgences is New in Institution, New in Practife, New in the Et ex Scholasticis Extent, New in the Roote and foundation, and enery way a New Article. So iuflifiable is Luther in his Assumption, calling it New.

disp.5. 5.2. Thirdly, Luther called this Dodrine False, yea and Imb Peccatum in dispensardis Leo pious also, and Blasphemous. And false it must needs be. if it be but New. But how naughty also and impious the mox grauiore cumulauit,&c. vent of Indulgences was, your noble Historian can best re-Thuan. Tom. 1. Hift. Anno Domini port, giving you an instance in the same Pope Leo: b Who, 3515.

(saith he) unto his sinne of ill dispersing of Indulgences, added a farre greater; for although he was of himselfe prone enough to

all licentionsnesse, yet by the instigation of Cardinall Puccius, in whom he had great confidence, he gathered huge summes of money, by sending his Breenes abroad, enery where promising

expiation of all sinnes, and life everlasting upon a certaine price,

which any should give according to the haynousnesse of his ofc Tempore cumfence. Then rose up Martin Luther a Professor of Dininity nomi Pont, quando huiusmodi ve- in Wittemberge, who first confuting, and then condemning the Sermons which were made for Indulgences, at length questionon concedebatur ned that power, which the Pope assumed to Himselfe in the etiam (teffe Pla. Same Breenes. So he. And what other (we pray you) can be merces vendeba- the Consequence of this piece of Doctrine, but that which (if you be to feeke) you may learne from experienced Authors multi à malefactis within your owne Church, who fay (as appeareth in the Marclauium potestas mukò vilior erar. gent) that e When first Indulgences were fet on sale, with full Pardons, men did lesse abstaine from wickednesse, and the keyes of the Church became vile. That Pope Leothe 10. was 4 Too too indulgent, in granting Indulgences. That Popes are the

illud veriffime dicam, Romanos Pontifices nimium indulgentes fuiffe. Maffon, in vita Leon. 10.

most

Polyder Virg.de Junent.lib.8.c.1. Edit. Laugd. 1558.

primis Bonifacij

nia plená manu

modò, verum-

tur, - minus

abstinebant, &

etiam (tefte Pla-

d. Revertor ad

Indulgentias, vt

most expert Alchemists, (By e Turning their leade into gold e Annum pro through their Negligences, otherwise called Indulgences) No- mus, negligentias ting, that Papall Indulgences to Sinners worketh Negligence (hem laplo calamol) indulgentias in well doing. That They f Measuring all things by gaine, passim admittityrannize ouer the people, sitting in the seate of Simon Magus, Fascic rerum expeor elfe of Caiphas.

We might eafily loade you with multitudes of Inuectiues of your owne Authors, against the Impiety of Papall Indul-dem, quastu sue gences; so instiffable is Luther in his Opposition against them: omnia metientes. __Non Gelenche infomuch that Erasinus held it & An Impiety not to defend Cathedra Euanhim. This Luther, who (in the opinion of the Popular Audi-nis Magi, autipfius tors) fo farre ouercame his Aduersarie Erchius in a Disputa-Caipha. Eraf. is tion held at Lipsia, that your Castro doth instance in this Extion held at Lipsia, that your Castro doth instance in this Example, and thereupon prefixeth a Rule; h To avoide publike Luberum, inijs Disputation with (as he accounteth, and calleth Protestants) que recte dixit, indefensum relinpertinacious Heretikes.

The Summe of All may be comprized in a few words. The Patrons of Romilli Indulgences, by making it an Article of h Non eft publice Faith, do Canonize and Deifie a Nonelty, a Falfhood, and a Heretico, prefervery Baud of all Impietie: Whence (to vie your owne words) tim pertinaci. Adulteries, Incests, Periuries, Homicides, and the spawne of Haretici in dispuall enils did arise.

tend. fol. 38. f Exercent in po--Non fedent in

quere. Eraf. Epift. Rectori Schola Er-Sunt enim fæpe tando disertissimi, & sciunt optime disputationum re-

tia tendere. — Huius rei exemplum nobis præbuit publica disputatio cum Luthero Lipsiæ habita, vbi vir docust. Ecchius cum Luthero disputans, &c. Alfonsu à Castro lib. 1 de Punit. Haret. cap. 29. pag. 182.183. Quilibet pro pretij solutione peccandi impunitatem sibi pollicebatur, hinc stupra, inceltus, adulteria, periuria, homicidia, & tota malorum Lerna. Orthunius Gratius de Granaminibus Germania.

THESIS.

LVTHER had necessary Cause to Depart from the Church of Rome.

SECT. 15.

T is not (as you * haue heard) the corruption of a Doctrine, " See about the which can alwaies drive a man out of the Church, except other properties of necessary Remooning do concurre. What

* See aboue in this

* See about, Saff. 7. these are, you may call to your * remembrance : Which may be observed in this Case of Luther, and instiffe him before and contribution God and Man. As first the generall Obstinacie of contrary lapso cala. Teachers, such as were the Romish, of whom Luther com-* See the last Sett. plained, faying, * They [Alto fastu] with high difdaine contemned my Preaching against Inaulgences. Secondly, Luthers list q. hearing (if he had flayed) the way of Truth often blashbemed. Thirdly, Luthers complaining of violent forcing of men to fant ier mi out mannen Subscribe vnto New Articles; this is Tyrannie. And lastly, he 1 5 HTS 1901 T & 18 /5 restrained treat further chargeth them with Compelling him to submit to Satanicall Doctrines, speaking both of the vilenesse of Indul-न्यतिकृत्यक्ष्याः सुद्रशी gences, and the Idolatrie of and in the Romish Masse. Albeit Carphan Bray. 24 of the dealer any One of all these had bene a sufficient cause for him, to i tablami - 9 warrant his Departure out of Romish Babylon.

THESIS. III.

LYTHER and his Followers were farre more fafe, for their Soules state, in that Separation from the Church of Rome, and lesse Schismatikes than They, whom he for sooke.

SECT. 16.

ALL found knowledge is by understanding of the true Causes of things. It is the Cause that distinguisheth a Martyr from an Heretike; and the same iust Cause also truely and essentially uniteth one with the true Catholike Church, discerneth him both from an Excommunicate (properly so called) and from a Schismatike. Attend then to that, which your Cardinall would have you to MARKE. i Marke (saith he) that an uniust sentence of Excommunication is of no force at all. Accordingly Saint Augustine; [Injusta vincula iustitia disrumpit:] Vniust bonds are more suffly broken then kept. Of this somewhat more hath bene said in a * former Thess. This knowne, it will be no hard matter to find out the true Schismatike.

i Aduerte, sententiam Excommunicationis iniustă aultam nec quoad Deum, nec quoad Ecclesiam ligare.

Tolez. Ief. Infin.
Sac.J.I. cap. 10.

Ses aboue, Sest.

3. Thesis 7.

tike. For as it is the volawfull Agent, and not the Innocent Patient that maketh the Fray: fo in Excommunication, k Si quis illicitè k Whosoeuer Excommunicateth another uniustly, condemneth communicat, senot that other, but himselfe. Accordingly in Separation from metipsum, non ilany Church, the Actine (if vniust,) and not the partie Passine, Greg. Epist. vs bais the Schismatike: vpon which Suppositition * Firmilianus betur Indice ad cal-Concluded against Stephen Pope of Rome, that the said Ste- " See above, Chap. phen was the Schismatike, by his Excommunicating and sepa. 9. Sett 6 & Chap. rating S. Cyprian, with many Others in the Africane Chuches, 4. Sect. 8.
and else-where, from his Communion. In like Case, well said nal. de vita Hild. once your \ Cardinall Benno, that Eusebins did binde Libe- communionem rius, by forsaking his Communion: Euen as did also the b A- deserendo—est fricane Bishops in their Synod, by Excluding Pope Vigilius ont cic. Rerum. fol. 41. of their Communion, in the dayes of Instinian.

Now, that Luther was vniustly Excommunicate by your stires Vigilium Pope, the first Thesis hath fully prooued. And that Luther Rom. Epicopum damnatorem trid was a Passine in this Separation, appeareth not onely by his Capitulorum a owne Complaints, saying, I was Compelled, Constrained, &c. Catholica communione, reservabut also by the Proceedings of Pope Lee against him. Else, to ei Penitentia why is it that your owne Thuanus, speaking of this Separa- loco, recludunt, Victor Episcopus tion, faid that I Some in those dayes layd the fault upon Pope Tunnunensis in Leo? More fully your Cassander, an Author selected in those Chron. dayes by the King of the Romanes, as the chiefest Divine of 15, at q. his time, and one most fit to be Consulted with, concerning an iam tum culthe same Separation of Protestants: m I cannot (faith he) de- pam in Leonem nie many of them, in the beginning, to have bene mooned and (Papa) reiscerent. Aug Thuan. Hift. pronoked with a pious zeale to a sharpe reprehension of manifest 1.1. Anno 1515. Abuses, and that the principall cause of this calamity and Dis- pag.25. union is to be imputed to them, who superciliously and disdaine - tamen multos inifully contemned such godly Admonitions. Neither yet ener had acriorein reprethere bene (as I am persmaded) any Contention about the exter- hensionem quonall Unitie of the Church, except the Popes had abused their storum abusum authority to an ambitious and Domineiring manner of Rule, impulsos suisse, & abone the limits which Christ prescribed to his Church. So He. sam huius calami-

tatis & diftractio-

nis Ecclesia illis assignandam, qui inani quodam fastu Ecclesiastica potestatis instati rece & modeste admonentes superbe & fastidiose contempserunt & repulerunt. - Neque vuquam, credo, controuersia apud nos de externa Ecclesia vnitate extitistet, nisi Pontifices Rom, hac authoritate ad dominationis quandam speciem abusi fuissent, eamá; extrá fines à Christo præseriptos ambitionis & cupiditatis causa extulislent. Caffander Confute. Art. 7. de Ecclesia vera.

But it will be faid, Why did not Luther fecke remedie and redreffe of his wrong fomewhere? where (we pray you) should he have fought it, can you tell? By Appealing to a Generall Councell? why, that meanes was barred by the Popes Extra-

n Quicunque de. deliberanerine,&c foribus noftris contra prædicam Constitutionem Tom. 2. Com. de Datic,num, 15. 13.Seft. 18.19.

uagant denouncing him to be a Anathema, who sever shall creverint,— seu so much as consult or deliberate to Appeale from the Pope to a ve adduturum vni-future Generall Councell: Albeit this preferring the Popes nerfale Conc. à indgement before a Councel's is, by the sentence of two Romilh Councels, (as * namely Constance and Bufil) held a Rom. Pontificibus Doctrine, of all others, most Schismaticall. Oh! but he being but a Sheepe, cited to Rome, should have appeared before Leo appellare liceat, his Pastor, notwithstanding the Popes high indignation apossit, vel debeat; Anathematizamus gainst him. As though you could be ignorant of the Apologue Apud Nanarram of the Sheepe and the Lion at their meeting, the end whereof could be no other then this, Ora Leonis habes; for the sheepe See abone, Chap. to run head-long into the Lions mouth. A Fable, which of later times the Venetian Fulgentius, the French Abbot of Boys, and after them the Dalmatian Spalatensis verified (seelie Sheepe!) with the loffe of their lives.

THESIS. IV.

The Romish Obiections, orged against this Separation of LVTHER, are notably friuolous.

SECT. 17.

CTill we say, that an ill Cause oftentimes bewrayeth it selfe Das much by the friuolous Objections of an Opponent, as it is discourred by the just Euidences of a Desendant. There are but foure kinde of Obiections, (besides such as have bene alreadie answered) which you do vsually vrge against Luther.

THESIS. V.

The I. Obiection, in respect of LVTHER's former Vow to the Pope, or Church of Rome, is vaine and idle.

SECT. 18.

TT is true, Luther had bene a Vowed, and (if you will) a I sworne Vasiall to the Pope, and to the Romane Church. And fo was once your owne Stephen Gardiner, sometimes Bishop of Winchester; whose answer in like case may satisfie your Curiofitie, and controlle your scurrilitie in this point. Hee, in his booke of True Obedience to the King (notwithstanding the Popes Breenes to the contrary) enlargeth himselfe in his Answer, after this manner following. . Some (faith he) pull . Seep. Gardiner of in lib.de vera 0me backward, asking why I enterprize so to teach Obedience, bed. fol.54.accoras that I do disclose my owne Disobedience to the anthority and ding to the English power (meaning of the Pope,) for whose Defence I was bound by my Oath, to defend his authority to my possible Power. Where is his keeping of Oaths become? (fay they) where is his fidelitie? He was sworne to defend the Rights of the Church of Rome, and now professeth himselfe an open enemie there-unto. But this their talke no more mooneth me, than the bumbling found of an old barrell, because where unlawfull Oathes, there also unlawfull Vowes are not to be kept; for none are to sweare to any wickednesse. Thus your owne Bishop; and after illustrateth this by an elegant Similitude. A certaine married man (faith he) when he thought, by inst likely-boods, his first wife was dead, did, as one that had bene freed, take another wife by the authority of the Church, and consent of her Parents, by which wife after some yeares he had children. But loe, his former wife, unlooked for, returneth againe, and requireth to have her hufband againe, that had done ill in marrying another. The man maruailing hereat, and being loath to be dinorced from his lat-

ter wife, maketh long delaies, yet at length brought into Law, and being cast, gave way to the Truth, and taketh his first wife againe, by the indgement of the Church. When now the Parents & friends of the latter wife made the like wonderment, as thefe men do against me, saying unto him, thou hel-hound, thou micked conenat-breaker, &c. And if a man would consider this busine se. shall be not see, as it were in a glasse, the very image of that Husband in me? For indeed I (seeing I beleeved that no such Truth of Obedience had bene, &c.) I compelled my selfe in a second Conenant, and thereto plighted my troth. Wherefore I thought that I had kept lawfull Companie: but when the TRVTH came, which is every mans first wife maried to him in publike Baptisme, which wil require the first Promise at al mens hands, to her I applyed, to her I cleaned, and from my second knot, as of none effect, by the indgement of my Church, I departed. And shall any man thinke it indifferent, that I shall be called a Liar, because I obey the Truth? &c. I am by most grave indgement of the Truth dinorced from the Church of Rome, which it was not lawfull for me to keepe still, and am compelled to take my wife, TRVTH, to me when she cometh againe. Thus farre B. Gardiner.

The right and accurate Sence of this Similitude may, as the beames of the Sunne, dispell the foggie myst of Romish error, concerning the Question we now have in hand; it being taken from the consideration of our Christian Vom made in Baptisme. Wherein we are to observe the Parties betrothed together, which are the Soule of a Christian, and the Truth of Godin Christ: and secondly the Parties, and (if I may so say) Parents, by whose consent and Authoritie this mariage is made, which in the inward is our Father, even Godin the vnity of Three persons, Father, Sonne, and holy Ghost; and in the outward, is our spiritual Mother mentioned in our Creed, at the rime of our Vow in Baptisme, The holy Catholike

Church.

It especially therefore concerneth every Votarie, that hath vowed himselfe in Baptisme, to learne to acknowledge his true Father, his true Mother, and his owne true Wife. For Father, he is baptized in the name of the Blessed Trinitie, in

the vnity of one God everlasting, not in the name of any man whatfocuer; as Saint Paul producth against the Schismatikes in the Church of Corinth, that would feeme Some to hold of Cephas, that is, Peter; Some of Paul, as though the Gospell or Truth were Fauls or Peters: he answereth them, No: his Reason is interrogatively, * Were you baptized in the name of * 1. Cor. 1. 13. Paul? As much as to fay, He onely is effentially your spiritu-

all Father, in whose Name you are baptized.

Secondly, the Mother is mentioned, in our Vow at Baptisme, to be The holy Catholike, or Vninerfall Church; not any particular Church, though by the particular Church I am brought into the Catholike. We say, not any Particular Church, because euery Particular Church (as * hath beene * See aboue. Confessed) may possibly erre, and Apostate from Truth. But the Catholike is built vpon a Rocke immoueable as the earth, yea or the highest heavens.

Lastly, the Wife, whereunto every Soule is betroathed in Baptisme, is onely that Truth, which was first reuealed by Christ vnto his Apostles, as the Apostle teacheth; * If any * Gal. 1.9. preach any other Gospell, than that which you have received

(that is to fay, already) hold him Accurfed.

Now give vs leave to trie what kind of Mariage is made by your Votaries in the Church of Rome. First, by beleeuing the Infallibility of the Pope, in what seeuer Reuelations, which he shall propound to be beleeved of all Christians; it is to assume a new Father, which is thus prooued. If I (faith Saint Paul) or an Angel from heaven preach otherwise, let him be Accursed: but who in all the Church of Rome will fay, Though the Pope teach vs otherwise then was Apostolically and Primitiuely taught, from the immediate Doctrine of Christ, I shall account him Anathema?

Next, the Partie baptized in your Church is Catechized to beleeve the Church of Rome to be The Catholike and Mother-Church of all other Churches: which wee through-out this Treatise have prooued to be an Imposterous, Schismaticall, and Blasphemous Article. First Imposterous, because The Catholike Church, mentioned in the Apostles Creed, was extant in the dayes of the Apostles, diverse yeares before

Rome was (that we may fo fay) Baptized, to have the name of a Church. Secondly Schismaticall, because it being (as hath bene shewed) but a Particular Church , and vsurping the Title of The Catholike Church, doth thereby peremptorily divide her felfe from All other Churches of Christ, which both for Truth; and Extent make a farre more Catholike Church than she is. Thirdly Blasphemous, in Damning, by this Article of the Catholike Romane Church, all the most glorious Christian Fathers, Martyrs, Professors, and Churches as well Primitine as Successine, (which are infinite) that have denyed Subjection to the Romane Church. All which Particu-

lars have bene prooued at large.

1.Cor. 15.1. S.Iude ver.3.

In the last place, each Christian in Baptisme being espoufed to his wife Truth, which can be but One, even that whereof Saint Paul spoke, saying, * That which you have received before: and accordingly Saint Inde, * Contend for the Faith, which once was delinered to the Saints: therefore every other New Article of Faith, as it were a later Confort and wife that shall bee admitted, is no true loyall wife, but an vnlawfull Concubine and strumpet. So then, so many Concubines may the Church of Rome be said to betroath her Children vnto as the hath fet downe New Articles in her Romane Creed, and imposed vpon all her Ecclesiastikes, vnder the bond of an Oath. Among which is your Article of Indulgences; from which, as from a supposititious wife, Luther necessarily made his divorce, returning vnto the Primitive Truth, whereunto in holy Baptisme he had formerly plighted his Troth.

THESIS. VI.

Your Second and most Popular Obiection against LYTHER, (in his Opposition to your Romane, Church) verging in him to prooue his Doctrine by immediate Succesfion, and by Naming his Teachers Before him; is as fond as the other.

SECT. 19.

I. TOr the no-Necessitie of Name, we reade first that our Sauiour Christ, answering a question concerning Diworce, whether it were lawfull for the husband to put away his wife at his pleasure, or no (an Abuse which, by the hardnesse of the Iewes hearts, had continued among them many hundred yeares) sendeth them to Gods first Institution of Marriage, fet downe in the beginning of Scripture, faying; * From * Manh. 19.90 the beginning it was not fo. But how? Flat contrary, * There- * Gen. 2.24. fore shall a man leave Father and Mother and cleave to his wife, and they shall be one flesh. Willingly passing ouer all mention, or meaning of any former Teacher, for the space of thoufands of yeares. Teaching vs thereby; first, that there can be no truer Doctors than Gods word; secondly, no better Argument, than Proofe that It was not so from the beginning.

II. Saint Cyprian, being busied in a Question concerning attendere quie a-Baptisme, P Wee are not to regard (faith he) what any hath rit, sed quid qui done before vs , but what he did , who is before all, Christ our ell ante omnes Lord; not following the Custome of men, but the Truth of cerit neque enim God.

III. Suarez your most celebrious Spanish lesuite, and poner, sed Dei vepublike Professor; 9 Sometimes (saith he) we know the begin- ritatem. Cyprian Epist. 63. And al-

p Non debemus Christus prior fehominis confuct tudinem fequi othough Saint Au-

gustine confuted Cyprians Assumption, yet he instisseth his Proposition. q Aliquando solum constat de initio (Traditioni) per negationem, quià potest constare in aliquo temporepropè initia Ecclesia no suisse, &c. Snarez, Ies. de Trip. vira Theol. disp. 5. S. 4. nu. 4. See this Testimonie set downe at large in the next Sett lit. a.

ning of a Tradition onely Negatively, because it may appeare that sometime it was not so neare the beginning of the Church. So he in your publike Schooles, teaching you, that if it may be shewed, concerning any Doctrinall Tradition, that there was a time neare to the beginning of the Church (namely in the dayes of the Apostles) when it was not taught; it will bee a sufficient Consutation therof, to proue it to be but an humane Invention, without any further enquirie after the Names of

Perfans, who in succeeding ages have gone before vs.

r Innocent. 1.ad Conc.Mileuet. Epilt.25. - Ex qua constat. Inno. centij sententia, Eucharistiam Infantibus necessariam effe, ex loco Ioh. Nisi manducauerits, &c. Binius Tom. Rescript Innoc. Pag. Hac Innocentij sententia, infantibus necesfariam fuiffe -Annos viguit in Ecclesia) iam reica eft. Maldon. Zefin Ioh.6.53.5 Efpen. de Adoras. Euch.1.2.c.12.

1. Conc. ex

IV. An Example we may take from your owne former Relation of a Tradition professed by Pope Innocentius the first. who taught that . The administration of the Sacrament of the Eucharist was necessary to Infants, for their Saluation. Which doctrine and practize continued about 600. yeares in the Church (namely of Rome) but since is reiested thereby. So you. Here had bene a Matter for your Obiectors to have argued vpon, if they had lived at the end of those 600, yeares when this Error was first rejected. Would they have said, Shew vs that any Fathers by name, for 600. yeares passed, ever taught the contrary? or else we must continue this custome fill. Thus should they condemne the Present Church of Rome, que Eucharistiam which hath rejected that Custome. Or would they have said? We regard not the time of the Continuance thereof for fo (que 600 circiter many hundred yeeres, seeing it may bee prooued, that before that time there was no such Doctrine: And the Institution of Christ, which requireth Remembrance in them that partake of this Sacrament, doth instruct vs otherwise. And so must they (as they ought) condemne the former Romane Church in the daies of Innocentius, and from henceforth filence themselues, in exacting the Names of Persons, who immediately before that time had taught the Contrarie : because (according to your Iesuires Confession) it is lawfull in such a Case to proceed Persaltum, Negatively saying; It was not so, neare the beginning of the Church, Ergo, it is not a necessarie Tradition. Which was the very Apologie that * Luther made against the doctrine of Indulgences, in his first Opposition'against your Church of Rome: and the same is the defence of Protestants, in their whole Profession at this day. V. But

* See about Sect. 15.

V. But supposing a Necessity of Names, why aske You names? As though the Church of Rome had beene then The Catholike Church, without which there was none then, or before the daies of Luther, who rejected the doctrine of Romish Indulgences, and of Papall Inristition, as well as he: when (as you have heard) there were, even fincethe Apostles times, the Churches of the Grecians, Ethiopians, Egyptians, Allyrians, Russians, and indeed a world of faithfull Christians, that wanted not names, who Communicated not with the Church of Rome.

And what meaneth this Importunity, or rather peruerines, to seeke for that, which is by your owne Historians set before your eyes, the Procesters against your Romish Nouelties before Luther, whom they call Albigenfes, Waldenfes, Wiclefians, Huffites? &c. Could these bee so called by your selues (who persecuted them under these names) without Names? Yet know, that this diversity of Names may not argue the Sects and differences of their Religion, no more than many names given voto the same River, passing through divers countries, can argue a diversity of the streames. But these Professors and their Names you may understand, if you will reade * Them, who have purpolely entreated of this Subject; * Dotte Viller who are furnished with answers, and can shew you, out of of Arm agh. Hist.
your owne Authors, their Innocent connersation of life, their Eccles. Defin

Multitudes in number, their Consent, and Constancie in their Crakamber, in

Profession, by enduring of Imprisonment have a constancie. Profession, by enduring of Imprisonments, banishment, deaths, Augustan, and Whatsoener Cruelties your Inquisitors could inflict on Femaleys late Com them. And were these then Namelesse, trowe you? ference published.

VI. And if this may not content you, what then if we shall name them Romanes (for fuch were Luther, Melanthon, and other Protestants at the beginning of their Opposition) as Sound Members of an unfound Particular Church? from whence it was lawfull and necessary for them to depart as bath beene proued. Thus much in confutation of your Vulgar Obiettion by Six Answers, which deserueth onely this

briefe Answer, It is frinolous, and superfluous.

traibri les els campo, insertis

medianis discTHESTS. VII.

Your Obiection, That all Changes of Do-Etrines have beene Notorious in the Persons, and Places of their first Beginnings, is

In omni infigni mutatione femperifta fex demonftrari poffunt: 1. Author eius: 2. Dogma. 3. Tepus quo cœpit 4. Locus vbi. 5. Quis eam oppugnuuerit.6.Exicoeperit. Bellar. 1 4.de Notis Ecclef.c.4. S. In

t Græci Latinigs morbum intelligunt, horrendů fanè vulnus, vel citò subventum fuererit, putrescit, ning. & quod in corpore l'anum est putridum reddit,

& paulatim omnem corporis &c. E penceus in u Abstinentes quo tempore vi-

A principall Obiection, wherewith your Cardinall doth Colourably delude his Disciples, is this, In at Changes of doctrines in any Church, the tokens there are visible in the Author, Time, Place, and Person oppugning the same. So he; that so hee may justifie many Errors, which must therefore feeme Truths, because there is none of these visible Notes of Changes to discouer them. We answer, that this your Obieguus coetus vade ction contradicteth the ordinarie growth of Herefie, the experience of former Heretikes, the Changes of Doctrine in the Remish Church, and the Confession of your owne Schooles.

I. The nature of Herefie, as Saint Paul describeth it, 2. Tim. 2.17. is like a Cancer, or Gangrana: 1 By which (as you know) both the Greeke and Latines understand that ulcer, potius vicus quod which is bredd in womans papps, which if it be not prevented, doth preserving mamil- putrishe by by little and little, untill it possessed all the parts of lisenaum, nist the Body. Therefore, an inforcible the Body. Therefore an insensible groweth at the begin-

II. The experience of an hundred Herefies, whose Anthers have not beene notorious, might bee propounded vnto you; but that tafte may suffice, which your owne " Prateolus partem occupat. doth offer vnto you, by an Instance in the Abstinents, of which -sic Hzreici, (Heretikes) it is not remembred (faith he) what time they lined. illum loca 2. Tim. 2 In the Acephali, of which kinde (faith be) the first Author is not

guerunt, non memoratur. — Acephali, quorum nullus Author repertus ett, a quo originem trasmic aur. — Aquarij, — quis huius Hærefis Author fuerir, & ex quo tempore coeperit, nemo est qui indicat. — Prædestinati, — quis horum due fuerit, nescitur Prateolus Elench Heres.

found.

found.

found. In the Aquary, whose Author (faith he) is not mentioned by any. And in the Predestinati, whose first leader (faith he) is not knowne. Wee migh reckon vp the Alogiani, Anthropomorphita, Aphthratodecita, Collyridiani, Gnostici, Concerning all whom, and many others (as the Angelici, Apostolici, Cainani, Cathariste, Ophite, Passioniste) because you your selues cannot tell vs from whom they first arose, for By whom they were impugned, it appeareth that you obiect you know not what.

III. And as though (forfooth) no fuch Gangrene or disease could be found in the bodie of your Church; how then (to speake onely from your owne Confessions) hath growne the * See aboue in the opinion of the foresaid Necessity of the * Administration of the of the Eucharist unto Infants, not onely with no Opposition, but euen with the great approbation of your Popes? how your x Que quando Custome of Communicating but in one kinde, whereof you copit in aliquibus your selves grant a * Nonconstat, or Ignoramus, when it first constat. Valent. began? Whereas for a Thousand yeeres cantinuance, the Con- Iesde Euchar.c. 10. trarie washeld (as your know) in the Catholike Church, yea igitur. and in the Romane Church it selfe? Or how will you answer y Constat vniuer-for the Corruption of your Romane Worship, whereof wee clessam in hunc haue your Fathers in the Councell of Trent decreeing, that vique diem, 2 Because many Corruptions have crept into the celebration of verò seu Romathe Romane Masse either by the errour of the time, or negli- nam mille amgence, and improbity of men, therefore anorder must be taken Annis -vtramto purge them. So They. Are not diseases, diseases, because que panis & vini speciem omnibus we can but coniecture the first Cause or time of their being? Christi membris The former Confession of your Professor and Iesuite before exhibitiste Cassan-der Confession. Are. pointed at, & now fet downe at large, wil giue vs the vpfhot. 21, instito. 2 Some Traditions (faith he) are perpetual in time, euen from the z Cum multaiam temporum vitio, beginning of the Church: Others are onely temporall, the begin- fue hominum inning whereof may be knowne somtimes positively what time they bitate irreptisse

videantur, quæ à tanti Sacrificij

dignitate aliena sunt, &c. Conc. Trid Seff. 22. Deret. De observand. & euitand. în celebrat. Miss. a Tra-dițio alia perpetua ab initio ficelesia, alia temporalis, cuius initium cognoscitus, — seu positiue quo anno-vel tempore incepetit: — aliquando verò solum constat de initio per negationem, quià potest constare ali-quo tempore, prope initia Ecclesia non susse in illa tal. m consuetudinem vel doctrinam, at postea in illa intensitione. invenirinam tune rede colligitur, huiufmodi Traditionem habuisse initium post Apostolos, etiamsi determinatum tempus, in quo inceperit, ignoretur: — que cum non sit vniuersalis in tempore, non potest per se fidem facere Catholicam, que debet effe tempore vniuerfalis, Suarez lef de Trip virt. Difp. 5.5 4 num.4.

oan, and sometimes onely negatively, by being able to shew what time weers the beginning of the Church such a custome or do-Elrine had no being, though afterwards it was invented. Whereby it may be instly collected that such a Tradition had it's beginning after the Apostles, albeit the certaine and determinate time, in which it began, be not knowne. Which Tradition, because it is not universall in time, it cannot beget any Catholike beleefe. So he, euen such an He, whom your Romane Church efteemeth for the most eminent & general both Doctor and Proctor of her Cause, at this day. By which Sentence are avoided both your former Obiettions of the Necessity of giving of Names of Authors before Luther; and of demonstrating the Time, Persons and Place of the beginning of Errors in the Church. As also there is reached vnto Protestants a strong engine to the vtter ouerthrowe of your now Romane Creed, confifting of more then 12. new Articles, concerning Worfhipping of Images, Purgatory, Indulgences, and the like : which can neuer be shewed to have sprung in the ages af Antiquity bordering on the Apostles time; and therfore, according to this former true and necessary Rule set downe by your Iesuite, can beget no Catholike Beleefe.

THESIS. VIII

Your last Obiection, of Continuall and Personall Succession in all Ages, is frustrate.

SECT. 21.

Lest that Succession and not Succession may seeme to alter the Case, because the Romane Church is by Personall Succession of Catholike Pastors, the Protestant Church is by Secession and Departure; whereas true Succession doth manifest a true Church, even as no true Succession doth notifie a false Church, (as you vie to say:) you need doe no more but east your eyes upon your owne Historians, who reporting the great deluge of that horrible Heresse of the Arrians, declare

that in the most Churches Christian the true and Orthodoxe Bishops were removed out of their Bishopricks, and cast into Banishment. As for example the Chiefe Patriarks, b Liberi- b Ex Alexandrius out of Rome, Athanasius out of Alexandria, Paulus out of na Athanasius Constantinople, &c. Againe, the Wheele of God's prouidence à Constantinopoturning backwards, the Arian Heretikes loft their Bishopricks Liberium à Roand Patriarkships, the Orthodoxe and Catholike Professors mana sede, &c. succeeding in their places. We demand, will you then indeed c.6. § Quanquame fay, that Succession in place is absolutely an affirmative Note of Legere eftegregis a true Church? How then shall those Churches bee judged an Cathelicorun Hereticall, wherein Arians immediately succeeded Cathonem. Esternis Tim. La Digress cash likes? Or is not Succession negatively a Note of no true Church? Boxin de Signi How then were not the Churches false, wherein Catholikes Eccles. immediately succeeded Heretikes? So then, if you pronounce any Church true, by the Succession of Persons onely, you doe but waste your winder if by the Succession of Dollrine, then Luther's doorine being truly Apostolicall, his Church cannot be but truly Catholike.

d Pareline. ments per linera

The Fourth and last part of this DETERMI-NATION concerneth the state of the Churches of Protestants, after the daies of Luther; and their more just Cause of Continuing this Separation from Rome.

SEC-T. 22.

Hy should we mot thinke that after, our justification of the first Departure of Protestants from the Church of Rome, you should expect some Addition, for the Desence of our Continuance of that Separation; lest other wife Some might furmize, that now fure the Councell of Trent (pretending a Generall reformation of all Abuses) the Protestants might have juster Cause to re-unite themselves to the Church rall Confession (mall probabilitie, Fire hundred to . smon le

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one the bas adon'T HE S I.S. I. don't also sould al

Protestants are Generally Excommunicated by the Church of Rome.

and Cacholike Professions and sedence the Orderdoxe a SECT. 23.

e Bulla Coene per Sixtum Quin-tium Papam, bisle Tolos Lef. de In-Street Sacerd, lib. 1. Cap.18.

The on the Minde of Lands Roop fa Our Pope of Rome doth by his Bulls yearely bellow out I his . Excommunications, Anathematismes, or Curses (by name) against all Lutherans, Culvinists, Hugonots, and all Protestants; together with all their Defenders, Fanonrers, Receivers, Readers of their Bookes, without Speceall Licence, who foener they be.

west reside O to wat HE S.LS. Hinger wing steer ind Lock of destrine being truly Mostatically his Church care

Protestants are Vniustly Excommunicated.

The Fourth and les propes dus Dar

LI the Causes, for which Scripture hath authorized a Departure from any visible Church, do accordingly iustifie our Separation from the Church of Rome. I. Falshood, by Creation of a new Creede; confifting of fo many Articles. II. To a falle Faith is ioyned falle Worship, by Idolatrie; not onely by the vulgar, in Worshipping of Relikes, Images, and Saints Idolatrously (* as is witnessed by your selues:) but alfo generally by the Adoration of your Romish Molech in the Mafe, Wherein that, which after Confecration you adore,

take it at the best, is but a Christ (as you teach) voide of all * Swaren lef. To. 8 94.76; Refp. 53. sence, naturall power of motion, and facultie of understanding. 5.L.O 13. Which Doctrine, touching the glorified body of Chrift, Wee

thinke to be Blasphemous.

Take it as it may possibly be, and then by your owne gencrall Confession (in all probabilitie, Fine hundred to one) after Confecration the thing you adore is but Bread still, which is a possible (yea and, as you your selves tearme it, a materiall) Idolatrie

d Forma Inramenti per Pium Quartum.

* Espencau, Vimes, Polydorus,

dolatrie. And take it as we are ready to proue, to wit, that it is infallibly ftill (euen after Consecration) the substance of Bread; and consequently your Adoration is really, necessarily and formally Idolatrous. All these points are to be fully prooued in a Treatife to be intituled CHRIST HIS MASSE; which in due time may falute you in like manner as this doth, e Sacrofanda Ge-

if God permit.

III. To Herefe and Idolatrie your Church ioyneth Ob- sando legitime stinacie, not that wee can denie but that the Fathers of the congregatas, pra-Councell of Trent e decreed A safe Conduct and full securitie insdem sanda seto all Protestants in Germanie to come to that Councell; and dis Apollolica le-(according to the tenure of that same Decree) To propound, Omnibus & singuwhether by word or writing, what Articles they would, and with free libertie to dispute thereof. So they. And was not this a Fa- bus personis vaitherly Consideration, shall Wee thinke? but your Thuanus cuiusenaque grawill tell you of diverse Protestants that came to the Councell, dus &c. - qui desiring of the Popes Legates to have liberty to dispute, accor- hoe & generale ding to the former Decree: When One of them f Exhibiting Concaco their soynt Confession to the whole Councell assembled, pub-rebusils que in lished the same, whereat (saith your Historian) the Fathers of inasynodo trail dari debent comi the Councell were greatly offended: then after it was made libertuse coals knowne, that the Protestants were ready to defend their Con-proponere, & trafession. But they could have no answer to it, and therefore de- culos, quot illist fession. But they could have no answer to it, and therefore de- culos, quot illist fession. fired leave to be gone, which assuredly obtained, they commended their Cause to the Emperours Oratour, and departed from serie, proponere, the Councell.

Where are now our great Disputers of Rome, who can teach is fance synodo Protestants Logicke, and all manner learning, as you vie to deleti fuering. boaft? if euer they ought to appeare, then doubtleffe in their nen quando illis generall Syned, when the most selected Schollers were affern- placuerit, recedebled for the discussion of al Questions, John Husse in the Coun- nam Securitatem,

neralis Tridentilis fine Ecclefiafticis finè secularifine ils qui ab ip conferre,re possint, - plequam faluum con-

ductum appellant, — concedit. Conc. Trid. Seff. 13. cap. 8. Saluus conductus datus Protestantibus. f Aug. Thuanus de quibus dans Protestantibus, qui tempore Conc. Trident, ad Synodum venerum, babito Saluo Conductus, — Ad ipsum Monsortium veniunt, orant vecum Collegis det operam, ve al postulata respondeatur, & disceptatio de contrauersis Religionis Capp. inchoetur. Postudiè — Patres in Legati Pontificis ades conuctiunt. — Virtembergicus Confessionem jam in Concisso exhibitam publicauerat, quod moleste admodum calere Patres. — Disceptat Protestantes, suos venisse Theologos, ve doctrinam, co libro comprehensam, uce-senue. Quan nihil ad ca responderente. & Seidanus voi domm redeundum esse disceret. — Toletanus lices quant respondit negue reprenare quo minis abitern. — Leitur. Theologia qui remanse masserente protestante prote re quidem respondit, noque repugnare quo minus abirent. — Igirur Theologi, qui remanserant, postquam Cansam snam Casaris Oranoribus probauerant, Tridento discedun. Thuan Hist. Sui semp. Tom. 1. 10. 7. Aune 1552

* Matth, 8.34.

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2 Indubitatum cortius deber ha beti (errant grawiffime qui aliter nulla funt lineunde concordie mullam amplius .. neque rationem. ris omninò fuperefle Cafaub.in E-piff ad Jacobum Regem,ante Exercitin Barony Anmales.

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b Nallym fimile fautiz exemplů te reperiri. Natalie Comes. Circiter sexaginta millia bominum circa illud rempus trucidata,&c.

alli Gbesop, asu

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cell of Constance had Cafe-Conduct to come and Dispute for himselfe, but that was all: for that Conduct was but a trap to catch him in, and fo to burne him, as they did. In the Councell of Trent the Protestants are promised, with their safe-Conduct, a libertie of Disputation, but are not allowed it. when they offer themselues: yet no sooner, almost, are they come, but they are saluted by your Tridentines; as Christ was by the Gadarenes, when they wished him to * depart out of their coasts. What greater argument can there be of a perfidious promise, then to grant a Disputation vnder a solemne Inftrument, in the name of the Pope, and the whole Councell, in pretence of Satisfaction to all Consciences, and not to performe it? or of Impotencie in your Cause, than not to indure to have it discussed? or yet of Obstinacy in your Errours, than to reject the ordinary meanes of Detecting them, allowed vnto all Aduerfaries, in all ancient Councels ? This directly confirmeth the Censure, which that Phanix of learning Master eff,& omni certo Isaac Casanbon, gaue of your Church. & Hee is fouly deceined (faith hee) whofeever hee be that will be a Meduft, thinking that there can be any Reconciliation with the Church of Rome, a que media con- thing to be utterly despaired of.

To all the former Crimes, your Church addeth Tyrannie: your Positions are Excommunications to all that denie Subieltion to the man of Rome: After Excommunications come nequespeminter. Eradications against States, Lames, and Kingdomes, by Conspiracies, Rebellions, and all hostile Machinations; yea and against whatsoeuer inferiour Persons, whensoeuer there is abilitie, either by generall Wasfacres, or by particular torments. Nor are your hands shorter than your tongues, for As wee have heard fo have wee feene KINGS wallowing in their goreblood, fled by your desperate Asassines: Rebellions, Seditions, and Combustions in all Christian Kingdomes have beene rayled by the fierie spirits of the Disloyall Ignatians: h a Mafintota Artiquita. Sacre in France, for Crueltie (as witneffeth your owne Hiftorian) not to be parallelled by any example in all the antiquitie of former times. But you would not that England should be leffe noble than France, in the excellencie of your milchiefe; witnesse your Acheronticall POVVDER-PLOTT for the de-

fruction .

firuction of the three Estates of this whole Kingdome; an Example beyond all examples of ages past; and, for the hainoufnesse thereof, hardly credible in the generations to come. Adde hereunto your Inquisition now established in the most parts of the Romish Iurisdiction, by Pope Pant the Fourth, as * The * See aboue, Cha. onely fortreffe of Popedome, and esteemed the chiefest meanes s. sed. a. lin. x. to preserue the Romish Profession; what is it but that Lion's Denne to all them that are caught (except they shall abiure the Doctrine of Protestants) - Vestigia nulla retrorfum.

THESIS III.

In the Continuance of this Separation, Papists are rather Schismatikes than Protestants; and confequently in the Herefie of the Dona-

SECT. 25.

Ladly would your Cardinall make an alliance betweene Iche Schismaticall Donatists and Protestants; be you so good as heare his Charge. i The Donatifts (faith hee) held that ; Donatifte Bethe Church Catholike consisted onely of inst persons: whence clesiam ex solis they concluded that the whole visible Church was perished upon lebant, & inde colearth, and that it was onely in Africa, where they were. Well, legebant, Ecclefi-but what is this to the Tenent of Protestants? Calminists like - iffe ex orbe terrawife (faith hee) hold the whole visible Church of Christ to have rum. Badem est Doctrina Calui perished for diners ages, and that now it is onely in the Nor-nistarum, Ecclesttherne parts among themselves. So hee. But how truely and am visibilem mulconscionably, Caluin himselse will proue, in reprouing your nunc solum esse in Romane Church for & Magnifying ber selfe, as being the onely partibus seprentri-Church on earth, and for not acknowledging the Churches of funt. Bellarm.de Africke, of Ægypt, of Asia, and other Christian Churches. And Now Ecclescap.9.
dare you say (saich Caluin) that the Church is wholly perished, Ecclesia, Tom. I. which was among the Gracians? Thus plainly sheweth Cal- h. Quod magni-

onalibus, vbi ipfi fice Peclefiam ve-

firam commendatis, quafi nulla alia in mundo esse videatur — Cum vos Africam, Ægyptum, Afram Ecclesias non agnoscitis, numquid apud Gracos dicetis perijsse Ecclesiams Calain. Infit.1.4.c 2.5.2.

win that his opinion was not to denie the African, Agyptian, Afian, and Gracian Churches to have continued visible parts of the Catholike Church.

1 Augustinus Epift. 48.ad Vincet meritò ridet Do. natistas, qui ex verbis illis myfticè explicatis [Indica vbi cubas in meridie, Can. 1.] colligebant Ec. Sola Africa remanfiffe.Bellarm. 1.3 de verbo Dei, c.3.6. Quocirca.

See aboue,cap.4.

Trie wee, in the next place, what affinitie the Church of Rome may feeme to have with the Schismaticall Donatists. Saint Augustine (as your Cardinall confesseth) did inftly deride the Donatists for that they, from the mysticall speech in the Canticles, concerning the Church, the Spouse of Christ, saying, [Tell mee where my beloved lieth at nooneday I gathered that the Catholike Church remained onely in Africke. And is not this your Article, viz. The Catholike Romane Church, without elesiam Christi in union and Subiection whereunto there is no Saluation, a manifest appropriation of a Priniledge proper to Rome, as remaining alwayes a Catholike Church? The Differences are, They challenged this Prerogatine, as due to Africke in the South. you to the Romane Church in the West. They erred by a false Interpretation of a Text of Scripture, which was of mysticall Signification[In meridie;]you from another of figurative Sence [*Tu es Petrus, & Super hanc Petram] as though it were ment necessarily of Peter: or if so, did Consequently authorize the Pope. Both which have beene confuted, as egregiously false. As for the Reason of the Donarists Separation from the other constituted Churches in Africa (that which was the true marke of a Schismatike) it was without just Cause, when they neither did, nor could object either errour in Doctrine; or Superstition in worshipping; or tyranny constraining men to oppose the ancient truth; but especially (That which * Cannot be a inst Canse) the mixture of godly and wicked Profesiours in one Communion. If you shall require any further instification of this our Separation, and euidence that herein your Romanists are the Schismatikes, recall to minde that which hath

sore you far (tach Salmo) that the Church is should never bed,

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"The pas aniong the Greituns? Thus plainty theweith

pou agueléstis, amorque aque Crue se dicens perife Eccleffam Colum, Ind.

beene faid hereof in a former Section.

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THESIS. IV.

In the Continuance of this Separation, the Vnion of Protestants with the Catholike Church is both more True and more Vniver fall than is the Vnion of the Romanists.

SECT. 26.

Rue vnionWe call only that, which is only in Gods truth, and for Truths fake, otherwife (as S. Hilarie faith) m It is m Per speciolism not vaion of faith, but of perfidiousnesse; nor Christian commu- vaitatem perfidie nion, but Antichristian conspiracie and conjuration. Vajust V- subrepimus. Hilar. nities there are many among men, the first of compulsion and Constantium Auterror, which may be called Vnio Leonina, as when beafts, for sest. awe of the Lion, goe in troopes, and follow at his becke. The Second is Vulpina, a craftie combination made and maintajned by Foxes. The Third is Asinina, the heard of seely Ignorants. Loud and frequent are the boafts of your Catholike Vnion, neuer regarding whether it have the Characters of these kindes of Vnions, now fpoken of: although that none can bee . See stone, more Tyrannous, than that which (as you * have beene inftru- chap. 5.5.2. cted by Pope Paul the IV.) vieth the extent of the Inquisitifuent exemplum
on, as the onely Fortresse and support thereof. None more crasssequi Carbonaris
tie than that Church, which is sed at home (as with naturall cum virdo cum vi sustenance) with false Legends, and fained Miracles, and pre-fiuister animi eauserved abroad with Aquinocations, and Mentall ReservatiSymbolum recitaens; and specially by Politike Maximes, for alterations of uit, interograms States. Lastly, there can be no greater blocki hnesse, than to quid praterea be wholly guided by an Implicit faith of beleeuing you know det, quod Pecleffa not what, according to your COLIERS FAITH, which be-Ille vero, quid crecause it scemeth so commendable vnto vour Cardinall Hosins, die Ecc'effat quid I will deliuer it in his owne words. " It will be most safe (faith cumque subinde

circulo hoc vsus Carbonarius nil aliud respondit, qu'am se credere quod Ecclesia credidit Carbolica, Ecclesia quod ipse. Fertur autem euenisse postea, vt virille doctus, cùm de vita periclitaretur, vrgente Satana quid crederet, neque se miler satis explicare posset, venit ei in mentem Carbonarii, nee alia sut eius vox audita, prater hane, vt Carbonarius, — Cuius nis sibi succurrisset exemplum, ingens se dixit periculum & discrimentalium. aditurum. Hofi u de Authoritate facre feriptura lib. 3. G. Que rit Brentius,

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he) to follow the Example of a certaine Cotier, of whom when a learned man asked him, for his foules behoofe, what he beleeved, hee repeated the Apostles Creed: and being asked what hee beloeved more, faid, that which the Catholike Church beleeneth: But what (quoth the other) doth the Catholike Church beleeve? that which I beleeve, quoth the Colier: The other being fill vegent, the Colier ofed the fame Circle, and made no other Answer, than that bee beloened as the Church beleened. and the Church, the same that hee beleeved. Some while after it happened, that the same learned man was by sickenesse in danger of death; at what time Sathan tempted him, vrging him what mas his beliefe, infomuch that he poore wretch was not able sufficiently to expresse himselfe; but salling to minde the Coliers Answer, bee bimselfe made no other Answer to the Dinell than this; As THE COLIER: Confessing afterwards that hee had ben dangerously assaulted had not this example of the Colier holpen him. Thus farre your Cardinall of your Colier, like an Horse in a Milne going all in a round, as if he would teach you that this Implicit Faith were the onely safe Circle (God bleffe you) to keepe out the Dinell.

Wherein you are little inferior to the Iewish Rabbines, who n Memento potaught their Disciples, "To have rather regard to the words of time setting setting from the Scribes, than to the Law of Moses, the word of God. month segismonia. Whom also they instructed, that (in case the Iudge once passing studes in fed sentence) hee must be absolutely believed, "Though of Nec declinate he say that the right hand is the left, or the left the right.

In all this you crye Pax, Pax, when as indeede it is nothing else but a paction and accordance in Error and Idolatrie. The whole Colledge of Priests were against "Ieremie: All the Priesthood, with the Scribes and other Sects, conspired against Christ; So little cause have you to glorie in the nature of your Vnion. As for Vnion with the Church Catholike, there is no other difference than this: Protestants (as you have heard) stand in Christian Vnion with Gracians, Agaptians, Asians, Assortionans, Athiopians, and all Churches Christian, that have not overthrowne the fundamentall Articles of faith. Whereas the Romane Church, by Excommunicating all other Christian Churches from her, hath Excommunicated her selfe, and made

n Memento potius fermonis fesibarum, quam Sermonis legis MoñaApud Buxdarf, de
Synaz, Isada 1.

o Nec declinabis ad dextram,
nec ad finiliram.]
Hic dicit Gloffa
Hebraica, fi dixeriz fibi quòd dextra est finistra vel
finistra dextra, talis fententia est,
tenenda Lyranus
Com.in Deut, 19.

Ier. 18.

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ADDITION TO

a Separation from all other Christian Churches. And therefore being alone is nothing leffe than Catholike. " Va Soli!

THESIS.

The Protestants granting it possible for Some to be saued within the Church of Rome; and the Papists denying that any can be saued in the Churches of the Protestants, is but a Sophisticall proofe that there is more Safetie in the Romane Church.

SECT. 27.

Any Protestants grant (P fay you) that some may be post P Breek is to libly saued within the Church of Rome: whereas the Papifts absolutely deny that Any, adhering to the Churches of Protestants, can be faued. This Argument to the Ignorant may be an efficacious inchanement to perswade to Poperie; which to the iudicious and Discreete Reader will appeare to bee but this Chap. 5.14 Childish, and ridiculous, whether we consider your Deniall, 15. or our Grant. The first, because your Deniall proceedeth not priam competition of the first, because your Deniall proceedeth not priam competition of either from Truth, or Conscience. Not from Truth; because allowing Patrim) modelliam & first our Separation from you (as hath bene proceed out of manufertulinem) your owne Authors) was for Truth and equitie-fake. And fi qui hodie que impitarentus, fecondly what Confeience can it be in fuch Objectors, which exiams ab Ecclethe more Ingenuous among you will gain fay? acknowledg fix fociente feing it possible that such as are divided from the outward Com- & in aligno munion of your Church, (if yet they ruine not the Foundations errore per igof Faith,) 9 May by their immard will otherwise be in med unto seeneur, non puher. Such as was (laith he) the case of Cyprian from the Church interna illa Eccle of Rome.

Now what Christian is there, opposite to the Church of quam animo & volumete cole-Rome, but he hath a defire and will that the were as Ortho- rent, alienos effedoxe in faith, and as fincere in worthip as ever the was, that habendos, Caffan.

show bloows

* Serarius, and Muhulinus, both Lefuites, at Menty

fo he might be voited vnto her? Nay, we dare herein appeale to many of your owne Consciences, nothing doubting but that many of you conceive Saluation towards all Protestants. that in faith and repentance finish this their earthly pilgrimage: accordingly as * Some (we speake from knowledge) euen of the Society of the Iesuites have done, in desiring the prayers of Some Protestant; yea and (to vie their owne words) Ex animo desiring the same. And yet did these also as bitterly inueigh against Protestants, as did other of their Sect: which sheweth that your Authors tongues and pens are not directed by the same spirits of store same to good that

Howfeeuer, you your felues will condemne your Obiector of follie, after that you have heard some Instances. First then in the Donatists; They held all men damned that were not of their Church. Whereas Saint - Augustine, their principall Aduersarie, did thinke that Some of them were in the fate of life. Would you fuffer your Obiector hereupon (if he had lived in those daies) to have perswaded Saint Augustine, by reason of this odds of opinion, to leave the Catholike Church and

turne Donatift?

od Secondly, in the Grecians. I They (you know) at this day condemne the Church of Rome, for consecrating the Sacrament in unleanened bread, for which cause they call them Azymites peccare, & herefin and Heretikes, as impugners of the Gospell. But yet you excufe Them, in their Confecrating with leavened bread, faying, They may lawfully do it. Here is then great odds also in these Censures. Would you thereupon aduise your Fathers of the Conneell of Trent necessarily to confesse, that the Church of Rome hath for a long time bene Hereticall in that point, and therefore ought to forbeare to Confecrate in Azymes any the it polls is that foch as are dissided from the our ward Snom

A third Instance you may receive from Pagans. The Indian in the 2. Edition of Priests, called Bramenes, beleeved and taught, that to take bis Relation of the bread from the hand of a Christian is Sacriledge: whereas Christian Doctrine saith to the Christian, If an Infidel bid thee to a feast, what soener is set before thee eate, o.c. In which difference the Paynime may feeme to have the advantage. Is there therefore more fafetie in the Connerfation of the Infidell, because

r Aug. de Vnit. Ecelef.cap. 12. See this point below in in the next §. 4 L. 2

f Grzei credunt, in Azymo conficientes grauiter in Euangelium quanda in praxim deducere, & vocant cos Azymi-tas. — Ecclelia Latina defininit in veroque posse confici. Salmeren Ief.Tom.g.Traft. 4. 908. 24.

t Mr. Purchaffe world, pag. 490. thors. * I.CW.10,27.

or. Callen.

cause there is leffe truth in his exception against the Christian? A mad man thinketh that all other men are beafts; a fober man confesseth that mad man to be a man. Hence then, by Romish fophistrie, the mad man must bee judged to be in the better

But how farre, and why do Protestants conceive hope of Saluation in Some, dying in the Church of Rome? both thefe points are very confiderable. They fay that Some, for their beliefe in Christ, although otherwise intangled in Antichristian blindnesse, yet by reason of Inuincible ignorance (being both without Affettation of ignorance, and voide of the meanes of receiving the light of Truth) may nevertheleffe be in the state of life. But as for Them, that may heare the preaching of the word, for their Conuerfion, and will not; vpon all fuch (in the iudgement of Protestants) is the faying of our Saujour Christ . 106.15.222 spoken of the lewes verified, * If I had not come and spoken unto them, they should not have had sinne; that is, their Dainnation is, now, more just. Hence it is, that Protestants reach, that of two Papilts, professing the same Romish doctrine, the one in Spaine, the other in England, the Spanish may be faued, and the English damned. The reason is plaine, the first defired light of judgement in necessary doctrines : the other may posfibly fee the light, but loueth the darkeneffe of errour and fuperstition more than the light of Truth. The error of the first being pura negationis, or incapacitie to come to the knowledge of the Truth, the error of the other being prana diffesitionis, through the pernerienesse of their william, they have a

If you demand, why Protestants have so charitable an opinion of some Romanists, you are to understand, that it is in regard of that (without which they cannot be faued) that they died in the beliefe of this Protestant Article of Faith, which is; To be instified by remission of all their sinnes, through the satisf factorie righteousnesse of Christ, apprehended by Faith; and not by the legall instice of Perfection of inherent righteousnesse in themselves; as your Councell of " Trent hath decreed. And " Cone. Tridem. this opinion we finde verified, in the experience of many Papifts, who how foeuer in their life time they professe and magnific your doctrine of Perfection of workes; yet on their death-

bed, as foone as the least glimpse of the Maietty of Gods Tribunull is revealed to their confciences, and the bookes of their Consciences begin to be vindasped, and so layd open, that they cannot but reade their finnes (which in their life time they held as Venial) to be written in capitall letters, and to bee Deadly: then they take Sanctuary in the wounds of Christ. from whence flyeth the Ocean of all Expiatorie merit and fax tisfaction, by which it is impossible but enery faithfull Penitent should receive life.

x Precer vt me in Electorum fuorti numerum, non æltimator meriti, fed veniæ largitor, Card. Bellat.

Sey, 6 sape 7.

Even as did of late Cardinall Bellarmine, who writing his owne last will and Testament, casteth the anchor of his hope vpon the same Rocke which we do, faying ; * I pray God to receive me into the number of his Elect, not as weighing my merits, but as pardoning my offences. So just cause have you to admittat, Testam. thanke God, that the doctrine of Protestants, concerning Inflification, hath brought Some of you, (as it did your Eschine and others) to their Inftifying Faith, and by it to Salnation.

Neither vet do Protestants (a point to be observed) In this their former Grant, yeeld more safety to the Members of the Church of Rome, in Such a Case, than they do to whatsoever Heretikes, whose beliefe doth not vndermine the Fundamen. tall Dollrine of Faith. Will you fee, in a Similitude, what we conceive of your Church? Of many men that are in a Pefthouse, infected with the Plague, some happily may be saued: and yet it were but a damnable Presumption for sound men to runne head-long into the Pest-house, thereby, as much, as in them lyeth, making themselves guilty of their owne deaths, And whether your Romane Articles of a New Faith, whether Idolarie, whether professed Obstinacie in errors, whether Tyrannie ouer both bodies and foules of men, and whether neceffarie Periarie, in finearing to your forefaid fulfe Articles, be plaguy difertes or no, judge you. monthing and hartiful so T

er chelegalt instict of Perfection of inherent registaction le in them elvery as your Councell of " Trest bath decreed. And " Con inten this opinion we finde wentled, in the experience of many The-" Z IN But Tener in their life time they professed magnific vour do Brine of Perfection of menters yet on their deathe

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tized, and to receive a foir well until, where-THESIS. VI.

Tour common Objection, (What is then become of the soules of our fore-Fathers?) more instifieth the Protestants Separation from Papists, than it can the Separation of Papists from Protestants.

designation and the great 128 House Religion be the Truth, what then is become

I TO nour and loue, which man naturally oweth to his Pa-I rents and Progenitors, is felt in enery mans heart as a forcible motive to draw on a conceite in the Child, both of their godlinesse, and also of their after-blessednesse; and consequently to inforce an inclination to adhere to their Religion, what soeuer it was. Which we, in our experience, find in your Disciples to be the greatest barre and binderance vnto vs. for their Conversion. Which Motive, if it be alone, is onely prewalent in them, who confult onely with flesh and blond : yes verily, and this your lessites will not denie, who tell ve from their experience among the Y Indian Pagans; that the like y destate de conceit of the foules of their fore-fathers was the greatest reafon of their obstinacie in Paganifme. Whereas, if the matter be rightly differned the whole interest that man hath in his mislimiter to naturall Parents is bodily onely (for man's Soule is not by Traduction:) in which respect the Apostle setteth a plaine Antithesis betweene our naturall Fathers, whom he calleth the Fathers of our flesh, and God; whom he nameth The Father. of Spirits, faying; "We have bad fathers of your flesh which corrected us, and we gave them Reverence : Shall we not much rather be in subjection unto the Father of Spirits and line?

Howfocuer it be in me, as a man, furely, as I am a Chri-Risn man, this is not by generation naturall, but by spirituall Regeneration; and Faith is a gift of this Spirits Therefore do the Fathers of our flesh, after our naturall birth, fend ys to the

foinus, Cypriani; April.63.13.

Priest

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with porcel fine-Hebita griong IndulgenciaDo mini concedi: no

onimoti a span identini ninembs

" 1.The J. 7.21.

* Hab. 2. 4.

* Heb. 6. 12.

* 1, Cor. 11. 1. fuam quamuis fal, fam, ac peruer-fam, nulla per-

defendunt; præfertim quam non animofitate fuz prælumptionis pepererunt fed à leductis, & in errorem lapfis Parentibus acceperunt, quærunt autem cautá follicicorrigi parati,cum

quam funt inter Hareticos depu-tandi. Aug. Epist. 162.ad Donatift. in a Si quis in Antecessoribus no-

mit, nec tennit quod nos Dominus exemplo & magisterio suo doplicitati eius. Indulgentia Do-

bis verò non po. terit ignosci, qui dmoniti infruci fumus, Cyprianie Epift.63.13. 3.Sam. 15. 11.

* 1.Theff.5.21.

Priest to be baptized, and to receive a spiritual birth, wherein we are not baptized in the name of our Parents, nor do we vow to professe the faith of our naturall Progenitors, but in the name, and to the profession of Christ, for " The inft shall line by his owne Faith. Nor but that we ought to have a renerend estimation of the state of our Ancestors, to imitate them in faith and godlineffe, as it is written; " Be gon Imitators of them, who in faith and puritie obtained the promised inheritance. For hot fimply Imitators neither, but with a [xados, 2 Qui sententiam Or Quatenus] "Be ye followers of me, me I am of Christ.

Let vs now descend from the Thesis to our Hypothesis. First to answer your Obiection against Protestants, which standeth tinaci animolitate thus: If your Religion be the Truth, what then is become (thinke you) of all our and your Ancestors, who for many ages lived in that, which you call Papisticall Faith? Take vinto you an Answer, which may reciprocally facisfie both you and vs, accordingly as we are both directed by Saint Mugustine? and Saint Cyprism two ancient and godly Fathers, " The faith Saint Amoustine, concerning the Donarifes, who were tudine veritatem, knowne to be notorious Schifmatikes) that do defend their invenerint nequa. false opinion without pertinacie y especially if it be fuch airbey are no Authors of themfelues, but which they bane received from their feduced Ancestors, yet cantelously feeking after the Truth, and prepared to embrace the same, so foone as it shall be reneated; Such (faith he) will not I account Heretikes. Accordingly Saint Cyprians a If any of our Elders (faith he) bane first vel ignoran-ter, vel simpliciter not observed thus much, either through their ignorance, or sim-hae non observaplicity, not holding that which Christ bath taught and commanded os, fuch may through the mercie of God find pardon: whereas we fland without pardon, if, against our knowledge, we shall resect the admonissions of Christ.

This agreeth with that of holy writ, Tooken of them who mini concedi; no- were ignorantly plunged in rebellion, and therefore as being excusable, are faid to have gone in Simplicitie If hereuponn we shall enter into Comparison with you, by supposing an error in both Churches, yer cannot the ignorance of the Proseftance be called Affected, because they are willing (as the Apostle directoch) to trie all things, and ready to keeps that which

from

which is good. Nor are they stupidly and wilfully ignorant, led by the nose, hood-winked through an Implicit Faith, as your Profession teacheth. Which one point maketh the state of Protestants far more justifiable than yours can be.

Come we now (seeing that you will needs) to the Censuring of fore-Fathers, wherein three points will be very considerable for our Institution, in comparison of you. I. Is by examining whether side is more peremptorie, in damning of any other Christian Churches. II. Whether are guiltie in condemning the more fincere, ancient, and Orthodoxe Fathers. III. Whether do by their Profession judge and deliver ouer to Sathan greater multitudes of fore-fathers and professed Christians.

The first point is more than euident; for the Article of your Greed is absolutely to judge as dammed (without all possibility of Absolution) all Christians what some, that are not professedly Papills. We farre more Christianly display Christ opening his armes of mercy vnto all that believe in him, without wilfull blindnesse in erring, and obstinacie in transgraffing; and also we believe that All such as seeke the knowledge of the Trieth with a simple heart, are not secluded from life, which issued from Christ to all, who shall by Faith Touch but the hemme of his garment.

Secondly, well it were you would vnderstand what foreFathers ye or we condemne, for some may be more condemnable than others, as may be discerned by that Testamentarie
Exhortation which loshnah gaue to Gods people immediatly * 108:24-24before his death. Feare ye the Lord (saith loshnah) and serve
him in sincerity and Truth, and put away the gods, which your
Fathers served on the other side of the flood, and in Egypt, and
serve you the Lord. The people, to whom he spake, had
three kind of Fore-sathers; some immediate, and those were
of the same profession with loshnah; Some rather mediate,
and (as it were) once removed, namely they that had Apostated from Gods worship to Idelatry, in serving strange Gods:
And some Primitive, such as were Abraham, and the other
Patriarchs in the direct line of the Messiah. The first, and last
cranke of Fathers they were taught to heare and imitate; onely

pnian'

from the middle fort, that had declined from God, the people were commanded to depart, as from Fathers of a damnable condition.

Will you bee tried by this Example? Your Profelites are taught to condemne their Protestant Parents and Progenitors, being of the Resourced Religion and the Articles of your New Croude have condemned the ancient Fathers of Primitive times, as hath bene product to the full. We honouring the memorie of all Fathers of the Primitive ages, yea of the Popes of the Church of Rome for more than 600 yeares space, do onely condemne them (although not absolutely) who were the fore Fathers of the middle order, who degenerated from their first integritie, and were drowned in Superstition.

Thirdly, as for the numbers of fore-Fathers damned by your new Romane Creed, they are innumerable. For what millions of millions of the truly ancient Fathers were not (as hath bene produed) Subject to your Romane Church, and therefore have incurred your fentence of Damnation? What myriads of myriads of foules of Grecians, Affricans, Agypeinns, and others, professing the same Christian Faith, do not your curfing and curfed Romish. Mount Ebul daily damne to the pit of hell? And yet you blush not to object who Pretestants their Damning of their fore-Fathers. God grant that this make not to your greater Damnation.

* See aboue, per

Dest. 27.12.

sable than other I L. Vay Sel & Hy Trat Teffanentarie

The Protestants, at this day, stand more Instissable in their Separation from Rome, than did either the Ancient Primitive Churches in her Excommunicating of Them, or yet LV-THER and his FOLLOWERS in their Departure from Her.

And lome Printille, Lee astone

It is high time Wee end this Taske, which We conclude in this Thefis; for Proofe whereof be you pleased to call to mind

mind the Romish Excommunications denounced, first, against the Afian Churches, and that onely for a matter of Ceremonie: next against Saint Cyprian, and the Africane and Numidian Byshops and Churches, in a Question of Rebaptization; which was but One, and that no fundamentall Error: then against Theophitus and Cyrill, both Bishops of Alexandria; together with Acacius and Atticus, both Bishops of Constantinople, onely about Admitting or not Admitting of the Name of Chrysostome into the Diptikes, or Tables of Commemoration: then against the Opposition of the Churches of Africke in the dayes of Saint Augustine, onely against the pretended Iurisdiction of Rome, in the Case of Appeales: All which, with many other Catholike Churches and Fathers as well Greeke as Latine, have contemned the Pride of the Church of Rome in Primitine Ages, when-as otherwise the Bishops of Rome were Godly and Orthodox.

But LVTHER contented with Rome, not about Ceremonies, or Inrisdictions, but about the Soule's life, both in the point of the Instification of a Sinner before God; and of the religious and spiritualt Worship, properly due to our lealous God: which Contention was begun before the Councell of Trent Secondly, after that was a Generall free Councell defired, as a Remedie for all Diseases in the Church: but alas! whiles Rome would needs be that Catholike Church, the Remedie was turned presently into a Poison; so desperate is her Case. 1. By enthralling All to the pleasure of the Pope, which is a depriuing of the Church of Christ of her Liberty. 2. By authorizing her Idolatrie. 3. By giving Safe-Conduct to Protestants, for the discussion of their Opinions, and yet not suffering Them to Diffrate in their Councell, (an Argument of their Ob-Atinacie.) 4. By Decreeing and Creating a CREED, confisting of aboue XX. new Articles of Faith, as Necessary to Saluation. Whence it will follow, by the Apostle's Doctrine (pronouncing him Anathema that shall Preach any thing, as Neeeffary to Saluation, * BESIDES that which was then prea - + Gal. 1.8. shed) so many Articles must necessarily be so many Heresies. 5. By imposing the Beleefe of these Articles vpon all Profesfors vnder a Curfe spirituall, and a temporall Punishment,

which is the Extremitie and height of Tyrannie And lattly by prescribing them to be professed of all Ecclesiastikes under the Forme of an Oath; which inferreth (almost) in every Araticle an inevitable Periurie, as well as in this one Article, which hath bene discussed thorow-out this whole Treatise: whereby you Smeare that The Church of Rome is The Catholike Mother and Mistris-Church, and the Pope of Rome The Catholike Pastor of the Church, mithout Union and Subjection unto whom there is no Salvation. Which we have prooved, according to our first Assumption, to be False, Imposter ovs, Scandalovs,

SCHISMATICALL, BLASPHEMOVS,
(Respectively) and enery-way
DANNABLE.

LAVS DEO.

FINIS.

Faults escaped in some Copies.

PAge 4.in the margat the letter g.line 13. Idem (Adde) de Trip, virt. difp. 9. &c. Page 7. marg.letter c 1.16 (lege)nouam reuelationem veritatis.P. 9.marg.lt. f. l. 17. Sal. (sup. ple) Salmeron Iellin Epift. &c. P. 14.1.6. professed for possessed. P. 20. letter g. 18. (lege) ve aliquando is Ib for Pater (lege) Pattor, P. 23 marg. lit b 1. 18 (lege) apud Bin um P. 33. marg.lit.p.l.5 (lege) autos P.34 marg.lin.antepenult. (lege) Couartuvias. P.36 l. z. dele verbum (about) P.38 marg. lit.f l.1. (lege) Qui dicunt P.46.l. 22. Luc. 22. (adde) ver 32. P. 47. marg lit.h.l.7. (lege) designauit P.49.l. : Matth 16. (add) ver 17.18 P.54.l.14. Obeying for Obtaining. P.79.1 3. in the white line, (supple) CHALLENGEP.81.16. Sect. 8. for 4. P.88.marg.lit.e.num.25. se primum, for primam. P.9417.continue for conniue.P.97. lit. d.lin.penult.conterd.for concord.P.97. marg * See heereafter(adde)p.107.(0)P.109.1 10. first, for fift generall P.111. marg lix.c.l.2.(lege) Mennam P.123 l.23. Father (dele) of.P. 125.marg f. See aboue (adde) at the lit.d P. 132.1 1.declare.P. 136.1 24.(lege) Lindanus P. 146, marg.lit.n.l.16 Legatur, for Legatus.P.147, marg.* See (adde) about page 143, at y. and below in the next Chap. (adde) p.162.P.150, marg fl 9. Sed & Impater (lege) Sedet Imperator. P. 157.1. 12. (lege) against. P. 171.1.7. reade Counsaile P. 186. marg. lit. a. 129. (lege) Canticum P.188, marg lit g l.1. (lege) Latina. P. 192.1.23. (lege) generally. P.201. marg. * See aboue, for Chap. 1. (lege) Cap. 5. 6. 8. P. 2 11. marg. lit. o. l. 11. (lege) Enchiridion. P.221. Thirteenth (lege) Foureteenth. P. 225 1.14. (lege) Obiectors. P. 232.1.15,16. (lege) But if it were reasonable, &c. P.3:4.l.9. I compelled for coupled. P.349.l.1 1. before, And, prefix the numerall VI.& Ibid L29.make that number VII. Pag.347.1.4.vrging (dele the

Some other Errors there are committed, especially in the margent, as superstuous letters, wrong Interpunctions, mis-Accents in some Greeke words, most-what occasioned by the smallenesse and falsnesse of the letter: which the indicious and ingenuous Reader may observe, and well amend.